

# THE CHINESE RECORDER

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## Some Present Problems of Christian Living in China

EDITORIAL

### LISTENING TO THE CHINESE.

*"When men come face to face their differences vanish."*

*Chinese proverb.*

It has been the Editor's privilege during recent months to hear Chinese interested in the Christian Movement discuss its meaning and significance for their own lives. The discussions were frank and thoughtful. Two groups were concerned. One, Christian workers, from whom most of the thoughts and attitudes given below come. All these, with one or two exceptions, were men and women living in various centres and of wide experience and influence. They are all educated but no longer "students." The second group was composed of non-church members engaged in connection with a Christian institution. These listenings form an illuminating excursion into Chinese thought about Christian Living in China.

### VOCATIONAL ETHICS.

*"Consider paramount faithfulness and sincerity." Confucius.*

Formerly Chinese commercial life was based on the two principles of "honesty and confidence" (實信). The Western system of doing business by contract has shattered adherence to these principles. Chinese merchants are now learning how to break contracts: they are giving up keeping their word also. One undesirable byproduct is the fact that

Christians have less confidence in one another than non-Christians. That is a comment that deserves probing. One reason why the Western contractual system fails in China is because it is not understood. A sidelight on this Chinese opinion, is found in a statement by the English manager of the Hongkong and Shanghai Bank about the time he resigned after twenty-five years of service in China. Chinese merchants gave him a farewell dinner. Among other things he said that the bank had never lost a tael at the hands of a Chinese customer. He also said he feared that the coming influx of men from the West would work evil with their (Chinese merchant) integrity. The way to inculcate vocational ethical standards in Chinese Christians is, among other things, to lay more emphasis on these old Chinese principles.

### PERSONAL RELIGIOUS FAITH.

*"Where shall God be found? . . . In man's own heart he lies." Shao Yung.*

"Of personal faith Chinese Christians have practically none." Granting the exceptions which occur to one, such an utterance from one in touch with many Chinese Christians cannot be lightly passed over. The same speaker said, "A living faith' is one's own personal experience of Christ." "Collective faith" the Chinese Christians have and know. Their faith is mainly—in many cases only—a matter of crowd psychology. It is not surprising to learn, then, that the personal work aspect of the Christian life in China has been scratched only on the surface. According to the experience of some Chinese who know both East and West personal religion is a more difficult matter in China than in the West. Yet without this feature Christianity is simply one more religion in China. The Chinese speak of a heart within the heart. This innermost Chinese heart is largely still a locked room to Western Christians. The Chinese idea of a friend is the Chih-Chi (知己)—he who understands intimately the one he befriends. It is this essential intimacy and understanding of the Chinese that Westerners lack. They are therefore missing leadership in arousing personal religious faith. And until such a deep and personal experience of Christ is entered into Chinese Christian life will not thrill with the impulse necessary to insuring the full fruitage of response to Christ's appeal.

### CONTRASTED LIFE ATTITUDES.

*"The ethical cultivation of the individual is, according to Confucius, the chief postulate and presupposition of the social order." Wang Ching Tao in "Confucius and New China."*

Chinese ideas of living are based on group responsibilities and activities. Christianity lays more emphasis on the individual. The



result is a conflict facing the candidate for church life in China which the Protestant Westerner only dimly knows. Chinese standards and motives of conduct are more ethical than religious. Christianity lays much more emphasis on the life of the spirit. In so far as the church really gives an impression of being big and material mainly it is failing to meet the deep need of China. The Church's message is dimmed in passing through her material contributions and impedimenta. Chinese group life is limited in interest. More attention is paid to these limited interests than to the wider social claims. Even family life is bounded by the claims of individuals: the good of the family as a whole is submerged in the good of a member or two. "Christianity teaches us not to live as individuals alone, but as individuals in society." Chinese life centres more on earthly than spiritual things: Christianity aims to put the Kingdom first, always. As regards personal living the Chinese attitude is somewhat fatalistic. Buddhistic ideas of karma have assisted in bringing this about. In the sense that in Christianity everything must be according to the Will of God, Christianity is also fatalistic. Christianity, however, allows much more individual freedom and choice than is recognized in Chinese ideas of personal responsibility.

### THE CHURCH LOOMS BIG.

*"All the means that can be used for doing right are not worth the sixteenth part of love." Gotama.*

"What do Chinese Christians think of the church?" Of course we knew, when reiterating this query, that seen in the large, as few Chinese really see it, the Church—the whole Christian Movement—is like a mosaic indifferently done. Its creeds, stated or implied, fit badly into each other: its politics touch at their corners only. Both are like timber over-dressed by a carpenter. The Chinese Christian, however, does not feel it necessary to take over or remake this mosaic. "A group of Chinese Christians can work together as easily under five creeds as under one." This statement implies that the Chinese Christian can feel the spirit back of creeds and creedholders more freely than his brother from over the sea. This helps to explain the answer received to our leading query, "The Chinese Christians think of the church as some big material thing." That is, to add our own comment, the number and size of Christian buildings, budgets and statistics loom up above the spirit which is the real life of the church and should always be its outstanding significance. This, coming from those used to sitting under the eaves of big temples, erected for the "Guardian of the City" and other enshrined beings, is a significant remark. Matter-power rather than spirit-power impresses these Chinese

when the Church holds their minds. A Chinese Christian woman said of the Church in her city, "It has too many activities and too little life." Have we, then, fallen into the error of mistaking mere bigness for power, mere numbers for strength and restless differings for life?

### FAMILY RELATIONSHIPS.

*"When our individual character is improved our family will be well ordered." The Great Learning.*

The Chinese family seems to be changing rather more rapidly than is realised. Four changes have been noted. (1) The passing from the large family system to the small family system: or the substitution of the separate family for the clan family. Chinese young people are particularly interested in this change. (2) The marriage age is rising. In a sense this is a return to classical standards. A prominent Chinese educator said that his middle school classmates were all married by twenty: the average age of marriage of his present pupils is twenty-five. This change has come in about ten years. For returned students the age of marriage is thirty. This may soon be the standard for all students. (3) The family is ceasing to be stationary and is being affected by the growing tendency to travel for education and business. Thus family relationships and interests are becoming decentralized. (4) The family is also passing from the permanent marriage relationship to the temporary one. In other words divorce is increasing. Under the old regime while divorce was easy it does not seem to have been particularly frequent. This increase in divorce is due, in some cases, to the fact that while in the past secondary marriage with a desirable woman was a comparatively easy matter it is now more difficult. In other words divorce is often the attempt to get free from an unsuitable wife married in youth and secure a suitable one. In such cases divorce indicates a move away from polygamy to monogamy. There is rising objection to the keeping of more than one wife. The mass of hinterland Christians is not much affected by these changes. Nevertheless there is appearing some uncertainty among Christians as to the new ideas on marriage that are being discussed.

### CULTURAL TRAINING.

*"When our minds are rectified, our individual character will be improved." The Great Learning.*

Formerly Chinese Christians and Church members were mainly from the lower strata of society. Naturally, being over busy with the pressing need of meeting the demands of life on the terrestrial plane they did not think so much of cultural training or of life on the spiritual

plane. But there is an increasing number of better educated people in the church now who think more on this aspect of life. Furthermore since the renaissance increased emphasis has been laid upon this need. Christians must learn how to employ profitably their leisure—when secured! Cultural training is also a matter of training and nurture of the spirit. The Chinese Christians are coming to see that growth—all around growth—is a *sine qua non* if life is to have any meaning. They are no longer content to let their minds be stagnant. There is need for better acquaintance with harmless amusements which are a part of cultural training. Books and periodicals in increased numbers are needed. One may here interject the query, "When will that much talked-of daily Christian newspaper materialize?" It seems to be some sort of self-sustaining kite that keeps afloat without any trouble, but cannot be pulled down to earth! Christians also need to learn how to enjoy nature. Those who tell us in poetical imagery of nature's beauty, do not usually guide the tricky plough nor cut the sodden rice? Christ in all his teachings laid emphasis on nature. Chinese Christians must learn to see its beauty also. Christ's great spiritual utterances were clothed in the common conceptions of nature. Hence they were understandable. God gleams through the flower, the golden cloud, the rushing river and the rustling grain. Chinese Christians also need more contact with other minds. Even some knowledge of what anti-Christians write will help to correct thinking. Chinese Christians need to learn how to use their time and spend their money to secure cultural training.

#### CHRISTIAN CITIZENSHIP.

*"To realize that you yourself are sincere is the highest possible happiness." Mencius.*

Citizenship is a matter of life with one's own and other peoples. Chinese Christians tend too much to ignore their responsibility for community and national life. They have the monastic idea of the Christian life. To be a Christian means escaping from instead of energizing society. Chinese Christians should not, however, give up their rights and responsibilities as citizens. Neither should they expect to be treated differently because they are Christians. There is urgent need that Chinese Christians be assisted to a better understanding of their position before the law. Naturally their ideas as to international relationships are weaker than those on national life. While "international brotherhood is," as one Chinese put it, "a somewhat trite saying," yet Chinese Christians must try and understand their relations to the whole world. At the present time this is a specially significant duty. It is likewise difficult. The attitude of Chinese to foreigners—the same

might be said of the attitude of foreigners to Chinese—passes through three stages. (1) Condescension. (2) Wonder and bewilderment. (3) Anti-foreign feeling which may degenerate into hatred. Now nationalistic movements are essentially anti-foreign. The anti-Christian movement being mainly nationalistic was more anti-foreign than anti-Christian. We recall here that one who knows India said, "The Gandhi Movement while anti-foreign is not anti-Christian." It is necessary for Chinese Christians to learn to emphasize international brotherhood and how to "practise love in international relationships." The history of the impact of the West upon China presents many difficulties for Chinese Christians. To practice love in international relationships they must learn to *look forward*, not backward! There are Chinese who say that the foreigners cannot become sincere friends with the Chinese. Some foreigners on the contrary say they desire this friendship but the Chinese are not ready for it. In many cases the Chinese have not sufficient faith in the foreigner to make friendship possible. But a better time is ahead. There is no permanent or essential difference between the East and the West. Chinese Christians must work, therefore, for a better understanding between the East and the West. They must interpret China to the West and the West to China.

#### THE CHINESE CHURCH AND CHINESE LIFE.

*"The scholar will give his life for his friends." Ancient Chinese saying.*

One of the groups through which this exploration of the Chinese mind was carried on discussed the vexing question of existing international relationships. All in this group felt that existing political arrangements and relationships affect the Church adversely. None of this group live or work in Shanghai. Three points made in that discussion stand out in the memory of this listener. First:—Owing to existing international arrangements, particularly extraterritoriality, the church tends to have a prestige tinged with political significance instead of being, as it should be, wholly spiritual. This political prestige seems to have grown in recent years. In some places, numerous enough to be noticeable, Christians have that entree into official favor which the worldwide human weakness for special privileges finds it very easy to use. To the building up of a true Church this is a distinct hindrance. Second:—The existing situation is placing the Christian Church in the same relation to the life of China that the Manchu so long held. That is a new and somewhat startling analogy. Christians tend to become a social class apart from their fellows. Thus a social cleavage is appearing that sets the Christians in a more favored social position. This was pointed out to be really against Chinese ideas of democracy. The third and last point remembered went to the root of the matter. In



essence it was an appeal for a full sharing of the Chinese Christian's experience by his Western brother. "Our Western brothers know what China is like before they come here. They know it is unsettled. They know that risk is involved in coming. But if they come to China to help China and work with the Chinese they should come prepared to share these unsettled conditions on the same basis as the Chinese Christians. If not willing or able to do this they should not stay. Sacrifice is inevitable. We want them to suffer with us." Had we not heard similar words in other places we should not have found this stick in our memory so clearly. A question was ventured like this. "Suppose there are not sufficient Chinese workers able and/or willing to go to the more distant places to give them the Gospel, what then?" The reply was unexpected. "Perhaps some of these places had better wait until the Chinese Christians wake up and evangelize more of them direct." There again is the problem of how to make the light that now flickers in the Chinese heart a living flame that will drive them out to the uttermost ends of China to preach and live *The Way*. The question raised here is whether the readiness with which such gaps are filled by the Western brother does not too much relieve the pressure on the Chinese Church. I wonder! Many missionaries are now living under conditions more sacrificial than known for many years. Yet we are here again reminded that we of the West have not yet to any great extent become the Understanding—Chih-Chi—Friends of China.

### WHY DON'T YOU JOIN THE CHURCH?

*"Love is the distinguishing characteristic of man." Mencius.*

This time it is a group of Chinese engaged in connection with a Christian institution as teachers. Very few of them—about sixty all told—are Church members. I had been told that many of them were willing to become Christians but did not want to join the church. They met twice and told frankly their reasons for this. Not all they said can be recalled. Their attitude is symptomatic of a sort of anti-western organization movement that seems to be developing and needs attention. One difficulty mentioned arises from the mistakes made by immature young missionaries put in charge of work over older and experienced Chinese soon after arriving in China. Usually such are quite well-meaning and conscientious. Their immaturity is the cause of their mistakes. Reference was made to the superficiality of the lives of many Chinese Christians. No new tale! "Many become Christians," it was said, "through the influence of some one who is prominently placed and not through any real experience." Here these non-church members were touching on the lack of personal and vital experience in Chinese Christian

living mentioned earlier by experienced Christians. One showed a tenacious memory. It appears that shortly after the Boxer Movement some mission desired to purchase a piece of land from his family for mission purposes. The family did not wish to sell. Appeal was then made, or it was suggested that it be made, to the Consul of the nation concerned to force the sale. The sale did not succeed. But the suggestion of compulsion, a very rare thing in the securing of land for mission purposes in China, was never forgotten. The objection was also raised that some Chinese pastors treat their church members as servants. Where does such an attitude spring from? This is a criticism we have heard in other quarters also. A greater difficulty than these is the relation of the Christian Church to Chinese family custom. "How shall we treat our parents who are not Christians?" That involves the problem confronting Naaman the Syrian. This crowd knew something of foreign customs. So reference was made to the funeral of a foreigner with whom gloves and other things were buried. The bearing of this on Chinese customs while clear to this listener was not clear to them. For this foreigner was also classed as a Christian and buried by a church, they said. The differences between foreigners and Chinese were given as reasons for not joining the Church. This seemed to mean that in their eyes the church is so foreignized that as Chinese they can not fit into it. "I believe in the doctrines of Christianity but not its customs," said one. This seems to mean that the spirit of Christian teaching suited them but not the forms and requirements of the church. They failed to see that accepting the Christian Way of Life does not necessitate accepting all the Western Christian's ways. A strong sense of much in Chinese life worth retaining and which seemed to be endangered held them back. "What help," says one, "does Christianity offer men?" "What advantage has Christianity over Confucianism?" asked another. "Christianity teaches love," said yet a third. "So does Confucius. What advantage does Christianity offer?" That is of course the chief problem. To that one answer seemed to bring a considerable measure of assent, "Christianity and Confucianism both teach us to love men as we love ourselves. But Christ is the dynamic through whom we do it; this power, to judge by appearances Confucianism lacks." Part of the explanation as to why some of them did not wish to join the Church is the same as operates in the West, they were not ready to follow Christ all the way in living. Yet their difficulties are real and many others have them. We finish by quoting a Western medical missionary in China who recently said. "Our chief task is to win the Chinese heart and confidence."

*"Lambs have the grace to suck kneeling." Chinese proverb.*

## Christianity the Answer to China's Need for Religion

J. D. MACRAE

**A** few months ago, on a charming autumn morning, in common with a host of fellow-travellers and endless impedimenta, I found myself spilled out upon the platform at Peking, with nothing better to do than wait for another crowded train. The interval was just sufficient to get a breath of old world atmosphere. An hour at the Temple of Heaven. What a fascination! As thoughts hovered about that mighty dome, or turned to the great white marble altar, the city, near at hand, faded out of the back-ground. Voices of the past seemed to give utterance to aspirations and longings of China's heart, through all her milleniums of history. Dull would he be indeed whose soul caught nothing of the grandeur of it all.

But we must not linger here. This is but a point of departure on our quest for a Religion to meet the needs of China as we know her to-day. Chancellor Ts'ai Yuan P'ei and his confreres to the contrary, we may assume, as is indeed implied in our subject, that China needs more than mere cultivation of the good and beautiful. She needs a religion.

Now the present grows out of the past. So we do well to hearken to those religious aspirations which have found expression through the sages of ancient China. For the sages are always in danger of being either forgotten or ignored, for no better reason than that they *are* ancient. We shall probably not agree in our interpretation of the religions that have been for so long a part of China's heritage. Could the sages but gaze down the long vista of the years which stretch between them and us, or could their choice spirits walk once more the ways of our modern world, they would find strange philosophies enough attributed to them.

It is clear that Confucianism rests on a much more ancient system in which religion properly so-called, occupies a paramount position. Amid the welter of religious belief and practice the most significant elements are probably ancestor worship and the worship of a supreme Being, Shang Ti. The moving impulse of the former is filial piety and its finest flower that reverence for parents which still makes the Chinese family something unique; the latter is akin to the more or less articulate demand of the human spirit in all lands and all ages for union with God.

Confucius, in turn, disgusted with the Animism, Spiritism and Superstition which were in evidence everywhere about him, turned his

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

thought to the revival of order in society, to practical morality, to duty, to the inculcation of loyalty.

Taoism, again, set out upon a search for immortality. This is clearly demonstrated by its later developments; magic, the philosopher's stone, the elixir vitae, the pills which make men live forever. Life, more life, endless life—this is the great human need voiced by Taoism.

And what of Buddhism? Why did it take such firm root in the soil of China? Without going through the long process of tracing the development of Buddhism, suffice it to say that the aim of the Mahayana, as Chinese Buddhism is called, is to solve the enigma of life, past, present and future; to escape suffering; to seek salvation for all the world in Nirvana.

These are some of the longings which have found expression in myriad ways down through the many centuries of China's chequered history. Preservation of the family and paternal state, loyalty and order, immortality, salvation from suffering, union with God—these are among the abiding needs which any religion worthy the name must seek to meet. For we live in a New China which, in the main, is still the old China, as surely as in these Northern provinces the camel train still plods on its ponderous way while the "iron horse" rushes past on ribbons of steel.

### (1) THE ATTITUDE

But to come to the China of to-day, the China we love and fain would know, much depends upon the attitude with which we approach her. It will not do, in the first instance, to come as we of the West have so often done, in the guise of a physician ready to diagnose. China is not a patient; she is a strong man bound. Diseases enough in the body politic there undoubtedly are, but the life and strength are those of a giant.

Genuine understanding is essential if we would help China to interpret her own religious yearnings and ideals, both expressed and inarticulate. The heart of the humbler unlettered folk, of the devotees of the ancient systems, that remarkable Renaissance which has but recently so stirred the younger group among the nation—who shall interpret these? What latent power of moral sentiment exists in the mass of China's virile citizens! Ethical ideals of the very highest order have ever characterized the life of the Chinese. What do these mean for religion? They must be directed; they must be given a central controlling purpose.

Take these present-day attempts to galvanize old faiths into new life. What is their significance? There is more here than mere imitation of the methods of Christianity. What has gone before will,



inevitably, glow with a brighter radiance as the Light of the World approaches. For is not all true light of God? In my own city there has been started recently a movement called the Tao Yuan (Vide CHINESE RECORDER 1923, page 133.) It might have been claimed by the first century of the Christian era as its own child. Mingle all the five great Religions known to China in one, add a portion of humane service in the form of homes for the poor and disabled, flavour with a dash of the spectacular by use of the planchette, and the medley is complete. Yet some of the men who frequent its halls are of earnest purpose. They admire the spirit of service in Christianity; they recognize its contribution to education. But as they have seen Christianity in China it does not meet their need for a religion. Such movements, and there are many of them, demand sympathetic, serious and persistent study.

## (2) WHAT CHRISTIANITY?

Of course in a very deep and real sense Christianity is one and indivisible; Christ is not divided. Yet candour compels us to ask which of its historical manifestations will meet China's need. We are not, for a moment, here raising the question of the genuine Christian experience of individuals. But we must ask: Is it our Western Anglo-Saxon interpretation of the Christian faith which will meet China's need? Is it the Christianity of China to-day to which this great nation is to look for satisfaction? Shall we revert to the first century and the Apostolic faith? Or is China saying, as did the Greeks who came to Philip: "We would see Jesus?" These are pertinent questions.

Some of us have come to feel, I am sure, that the Christianity of the East, the Christianity of China, nurtured in the mind and heart of this nation, is yet to enrich the religious life of the world. Why should not Calcutta and Peking go down to history as centres of religious life and formative influence greater than Ephesus, Rome, Constantinople, Geneva, Wittenburg, Oxford or New England? We of the West must be humble. Without hesitation let us assert that Western Christianity is *not* the complete answer to China's need for a religion. And the same may be said, in general, of the Christianity of China to-day, for the very reason that it is still so largely Western. True there are many welcome signs of an indigenous Christianity coming to life. But China is not likely to be satisfied with what she has made her own, up to the present time.

A thoughtful Hindu, discussing the contribution of Christianity to India, urged that missionaries should cease their efforts to win the higher castes. He gave the significant reason that the Brahmins will adopt Christianity but will never call themselves Christians. A conver-

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sation with a clear-headed young Chinese the other day, on the subject of this article discussion, elicited the remark that what China needs is "Jesusism." The form of the expression is due to limitations in the use of the English tongue; the idea behind it is sun clear.

There is much more here than a call to a new loyalty to Jesus Christ in our Christian living. We have already in China hosts of sincere Christians who, to the best of their knowledge, live, preach and teach Jesus Christ. But have the Christians as a whole grasped the real message of Christ to China?

At the risk of being branded as a cheap critic of organized Christianity, one feels compelled to state that our present day Christianity in China, with conspicuous exceptions, tends to become too ecclesiastical and institutional. It curbs spontaneity; it tries the spirits, not so much to know whether they be of *God* as to know whether they be of *us*. Yet God has not given credentials of universality to clerical orders, ecclesiastical institutions, denominational confessions or even theological curricula made in the West. To discard lightly these and the priceless experience which they embody, would be as impossible as it would be unscientific. "Made in China" may soon, we hope, be a mark to be reckoned with in the world of commerce, but applied to religion it has its dangers. We dare not force the pace. Yet the first stage is without doubt, a fresh interpretation of the whole message of Jesus. He must be seen anew through the eyes of China.

What was the church of the first century? The question interests us, because, whatever may happen to Western forms of the church in the Orient, the church in some form will remain. Among outstanding characteristics of the early church were the following:

(1) The Christian group was inspired with the conviction that Jesus was living. All that their fellowship had meant when He was with them in the flesh it might mean still and much more. This is the secret of the splendid enthusiasm which ultimately carried them to victory through those early years of the severest testing. They were engaged in the service of Jesus the living, abiding Lord. This was what made the early church so free from bondage to any ancient tradition; this is what largely explains its marked spontaneity, its adaptability. It was this intense conviction of the presence of the living Christ among them, a Christ who might at any time favour them with some fresh revelation, which gave the young Christian community new vigour for each new occasion. Will the Christianity of China to-day stand this test? If it is to relate itself rightly to the past, of which we have just been speaking, and become the vital expression of the new, it must realize with burning intensity the actual presence of the living Christ.



(2) The early Christian brotherhood regarded itself as a spiritual organism directly quickened and controlled by the Spirit of God. Our failure to visualize the primitive church may arise from inability to grasp the conception of a community governed by the Spirit. We read back into our picture of the early church the notion of a society with a certain stereotyped organization, such as the one which confronts us wherever we turn. We pass in review the history of the centuries and wherever marked spiritual movements emerge we are apt to look upon them as abnormal. But why should the world-wide Methodism of to-day, with all that it stands for of clerics and ecclesiastics, be more acceptable to the Chinese mind than John Wesley's simple Class Meeting? Are we likely to get more genuine power to transform the teeming life of this nation out of an imposing movement of Churches holding the "Presbyterian Order" than from a simple brotherhood like that of St. Francis?

Impracticable, do you say? Increasing complexity demands outward forms and these must be as effective in the religious sphere as are their counterparts in all other spheres—government, commerce, education and the like. But it is the spiritual organism with which China must be acquainted. She will develop her own forms.

(3) Again this earliest brotherhood regarded itself as the ideal community of the future. It had the note of expectancy—the forward look. These Christians waited for the dawn of a new day. They had a conviction that they were to be heirs of God's revelation in the past and witnesses to all that He was sure to reveal in the future. The inference is obvious; any religion which is to meet the needs of China must show itself heir to her great spiritual inheritance and, at the same time interpret it through the conception of the Kingdom of God realized in our midst.

(4) A sense of solidarity. The new society was most conscious of its obligation to exemplify the higher law of love, the law of the Kingdom, in its own life. This consciousness found expression in a peculiar type of communism. No man called anything his own. The Christian life of the group extended its control over property rights. Open to exception and criticism the method certainly was, but its existence was no mere accident due to the circumstance that a small group of people possessed of a common spirit had come close together. It was rather the immediate outcome of the church's interpretation of its own vocation. Long centuries have intervened, in which the church has missed entirely the conception that men belong together. Luther left the church another bequest in addition to his gospel of forgiving love in Jesus Christ and justification by faith. He gave to her thinking a fatal twist by his attitude toward the peasants of Germany. He devel-

oped a deep and abiding distrust of the common man. Instead of recognizing the obligations of Christian brotherhood toward the insurgents and dealing with the conditions of which these outbreaks were but symptoms, Luther thundered against the murdering, thieving hordes of peasants and allied himself with secular and ecclesiastical authority. The sequel has been four centuries of indifference to the social message of Jesus; while economic pressure, trade competition and human perverseness have combined to render the dire consequences of such neglect only tenfold greater.

In what follows we are not, in any sense, attempting to define Christianity, were that possible. Nor are we setting out to give an account of all its essential truths. What we wish to do is to set forth briefly some of the distinctive things in it which seem to correspond to religious needs and aspirations in China.

(1) *Christianity is a Religion of Experience, not a System.*

It requires little demonstration to show that the ancient religions of China partake of the system. The elaborate ritual, the attitudes, the ethical treatises, the involved and intricate discussions—these are the stock and trade of those older faiths. The result is patent in the unfitness of these religions to meet the practical problems of everyday life. The neglect of the older religions, on the part of Young China, is more than a mere thirst for what is new. These religions have been tried and found wanting; they do not answer life's most pressing questions; they are not in vital relation to life. There are large areas of facts which do not even come within their range, and many others with which they do not come to grips. You cannot make bad men good by system. You cannot change men morally weak into men of character by repeating so many passages from the classics, however true and beautiful may be the sentiments here expressed. Rules of conduct are as nothing in the absence of an experience which is vital. Educationists are finding that our school methods are in grave danger of being erected into a system which would turn out automata instead of men and women capable of free, spontaneous experiment with life. And they are right.

Has our Christian Religion in China escaped the incubus of the system? We must present to China an experience which wears no ecclesiastical or theological blinkers, which views the world as it is and all of it. How much there is in your faith and mine, in our Christian thinking, which has no conceivable relationship to the actual problems with which the youth of to-day are confronted.

To mention only one class of young men—what about students returned from abroad? Why is it that so large a proportion of these men who have been in close touch with the Christian Church at an early

stage in their education, are often indifferent to it on their return? One reason clearly is that we have taught them a system which has little more relation to life than those of their fathers. They have been cheated of a religion of vital experience. Their religion has failed to function under new and testing circumstances in the West.

The Religion of Jesus Christ is before all a life, an expanding life, which has in it power to adapt itself to every new occasion and can solve potentially every problem of life with which it may be confronted. "In Him are hid all the treasures of wisdom and knowledge." *Let us demand for the Chinese Church the right of free experiment in every sphere which religion touches.* Nothing less will satisfy the mind and heart of Young China. Only so can China make her contribution to the world's interpretation of the Christian Religion.

(2) *Christianity is creative in the sphere of character.*

From the point of view of practical living who doubts that China's supreme need is character? The raw material for manhood is unsurpassed the world around. Our efforts to develop it, however, too often remind one of Mr. H. G. Wells' attempts to make a new Bible by constructing a sort of thesaurion or anthology from the great books of the principal religions and the world's classics. Such a conglomeration would be destitute of religious authority. Now the methods of developing character in China, up to the present, have been largely defective at this point. Confucius has drawn for all time a picture of the ideal man, which has in it most of the noblest features of all noble character; the filial son is a figure for our perpetual admiration. The Buddhist with his ascetic ideals, has much to teach us. The Moslem has cultivated a certain marked intensity of life and purpose. The declared aim of many of the most recent ethical and religious associations is a lofty one. But what China seems especially to need here is the authority of a Living Person who will give definite direction and singleness of purpose to life and who will provide an effective momentum toward God, the goal of all true endeavour.

It seems to us Christians almost a commonplace to say that Christ makes men new. The onward urge of life which he has given to thousands comes not from traditional forms, but from the authority of His own character and personality. In my juvenile efforts to answer all the question raised by the Christian religion, I once wrote an elaborate paper on "Christianity the Absolute Religion." Its wisdom was prodigious; it must have caused my revered teacher to wonder how one small head could carry all the writer knew. But the discussion missed the point entirely for it was centred in the thought, teaching and product



of Christianity; the authoritative personality, life and character of Christ were seen in wrong perspective.

Does China need Christ in this sphere? Open your eyes and you cannot miss the answer. A Western observer hesitates to depict what he *can* see and he *sees* only a fraction of what is. And yet there is the greatest cause for encouragement. The influence of the leaders among China's Christian group is already great beyond all proportion to their numbers. These men and women are themselves the best evidence of what Christ does in the realm of character.

(3) *Christianity is progressive, not static.*

Germans have always made much of the world-view or weltanschauung. The term smacks of philosophy but its bearing on religion is vital. Not a few of you must surely have received as a Christmas gift Fosdick's new book on "Christianity and Progress." In that most interesting book, Dr. Fosdick shows with his accustomed lucidity how the idea of progress has been unknown until comparatively recent date. To the Greeks and Romans, to the Middle Ages, the world was static. The story of how the conception of progress and evolution has made its way in our day needs no words of mine to make it real to you.

But what is true of Greece, Rome or Mediaeval Europe is even more generally true of Chinese history. History is made up of a series of cycles; the thought of the nation has too often been turned backward instead of forward. Even the very religions themselves have shown a distinct tendency to deteriorate. In short, in China, if anywhere, the view of life has been static. Indeed the absence of this idea of progress toward a well-defined goal only makes adjustment to the thought of to-day all the more sudden and difficult.

Now it goes without saying that China to-day needs the hope of "the one far-off divine event to which the whole creation moves." The forces which would drive her in the direction of mere material progress are not far to seek. Industrial, commercial, scientific, educational progress have gone on with astonishing rapidity. It is not surprising that an anti-religion society should spring up at the very time when materialistic interpretations of life have been shattered to atoms in the West. It will take time for the conception of a developing order to gain its rightful place in the religious thinking of China. Growing knowledge of science and of the world about us will influence the mind of China as it did that of the West. But a religion which cannot adjust itself to this great principle will be as inadequate here as anywhere. Indeed its defects will be all the more evident where so much of the old remains to hamper the growth of a larger, roomier conception of the universe and God's



place in it. The choice may well lie, with many of the eager young minds of China, between a new religion which will comprehend the idea of progress and no religion at all.

(4) *Christianity ethical and redemptive.*

Man is everywhere conscious of the reality of physical evils. Moral advance means a growing consciousness of moral evil or sin. Of the high ethical idealism in China's past there can be no manner of doubt. No religion can satisfy the highest in China's aspirations unless it offers redemption from evil. This necessity Buddhism clearly recognizes. But it lays all stress on physical evil which it regards as inseparable from existence. Its salvation in Nirvana is a cessation of existence. Physical evils enough and to spare, are rampant in this great Republic; famine, flood, disease, poverty, plunder, slaughter of the innocents—they are all here in abundance. But these, at bottom, are moral problems, as every thinking man knows. And because they are moral they are more; they are religious as well.

A few years since China's would-be advisors counselled military preparedness. Is the vast incubus of unproductive soldiery of to-day the answer to the quest for a way up and a way out? On the contrary this course has given rise to some of the greatest difficulties which confront both morals and religion. Industry was advocated next. It has come and brought blessings in its train, but only to raise new problems which will not be solved short of the application of the ethical and redemptive principles at the heart of the Christian religion. For the Christian thinker will emphasize moral evil as the root of man's unhappiness. He insists on loving fellowship with the living God as the highest good—a good to be obtained through faith in the redeeming life and death of Jesus Christ. Not only is physical evil indirectly relieved; suffering becomes a meaningful thing which accomplishes moral ends. Where men still suffer, as suffer they will, the answer of the Christian faith to their cry is in the words of Dora Greenwell "I was met from the eyes and brows of Him who was indeed acquainted with grief, by a look of solemn recognition, such as may pass between friends who have endured between them some strange and sacred sorrow and are through it united in a bond that cannot be broken." It would make a difference to China's suffering multitudes did they know a God who suffers with His children, a Christ who redeems from sin. What Christ has done is to put into operation forces which will ultimately overcome all the evil, physical and moral now present in the world, as surely as they are progressively overcoming both in the lives of individual men and in the life of society wherever Christ has been given a real chance.

(5) *Christianity is a world-wide fellowship*

Dr. T. T. Lew, in his address at the National Christian Conference, gave voice to what is in the mind of many of his Christian compatriots. We Christians of the West believe in national and racial solidarity. But we have cause enough for heart-searching when we remember how impotent the church has been in the face of international aggression. It may well be that the "peace-loving disposition" with which God has gifted the Chinese people, through the agency of the young and growing church, will yet lead the van on the road to that great federation of the world in which all men are to be brothers indeed. At any rate China rightly aims to make her contribution to the spiritual enrichment of the race. It is quite clear that *love* and *trust* instead of *hatred* and *suspicion* must be the links which will bind the whole world together. But how shall such aspirations be given life and driving power unless China learn the secret of Christ?

Turn for a moment to the sphere of industry. The industrial age has crept upon China in a night, while we slept. Must she be compelled to struggle through all the long, painful process of industrial strife and issue from it with nothing superior to our thoroughly unchristian industrial system? That is both unthinkable and impossible. Either China will awake to her need of the Christian solution for these problems—not your solution and mine—or materialism will reign supreme for decades. If the latter is to be the course of events, far better let the Chinese keep their ancient faiths defective as they are. Indeed we may expect that they *will* keep them, unless Christianity produce the men and women who shall lead their people into a larger fellowship of love and truth. The day is past, if, indeed there ever has been such a day, when superficial cures would heal the wounds of China. Only reality in religion, only Christ Himself will stand any chance of acceptance with the finest manhood and womanhood of this nation.

Yet again, reflect for a moment upon the future of China's womanhood. Here, if anywhere our case is easily made out. Social and home conditions, and new conditions of industry, where thousands of women and little girls are being held in virtual slavery—these speak for themselves and call for little comment of ours. It may be that we are only now awakening to a conception of the worth of China's womanhood. China as a people is certainly not awake to it. We shall all agree that the best young women of China to-day, especially the Christian women, possess a native ability, a buoyancy of spirit, and a quiet dignity which give promise of an influence in the future beyond our power to estimate. In what religion can do for womanhood the Christian religion admittedly stands without a peer. Radical changes must come in China's thinking

and practice, at this point. But our Master never allowed tradition to stand in the way of change where life was concerned. We have confidence that His disciples in China will set their faces firmly toward the goal of complete social and moral emancipation for all, whatever may be the cost.

Christianity is the answer to China's need for religion. Eighteen centuries ago the writer of the Fourth Gospel set out boldly to reinterpret the central truths of the Christian religion. He found himself in an atmosphere where Greek philosophy and Gnostic speculation filled the minds of men. He knew that deep down in the hearts of those Greek-speaking people of Asia Minor and Alexandria, in spite of all their superstition, religion and knowledge there was hidden a great need. Their moral and social conditions were a sink of iniquity. John deliberately took the thought forms in which their intellectual life was clothed and into them he fitted the deepest things he knew of Christ. He said to these men: "Here in Jesus Christ, is the Logos of whom Philo and the rest of your philosophers wrote, already become flesh and blood—a fact of history; accept the Living Person in reality and not in idea only."

Once more, after all these centuries we wait for the man or woman who will take these same central truths of the religion of Jesus and clothe them in the thought forms of another great people, whose national history, culture and religion stretch back over the centuries into the very dawn of world history. Let him show us how Christ is related to the Tao of Laotzu as clearly as the fourth gospel shows how He is related to the Logos of Philo the Alexandrian. There are bright minds at work on these great ideas of God, God and Christ, Christ and the world process, Christ and man. One is impatient until the thing has been done by the sons of China who alone *can* do it.

Last summer, in company with a group of students, I camped under the shadow of Taishan, that Mecca of Chinese religion. In the morning, as we watched the mists roll back and the sunlight creep slowly down the mountainside, until it lit up the great plain, the scene of life and growth and human habitation spread below, one was reminded how the Light of the World is slowly but surely penetrating to the heart of China. In Him are met the hopes and fears of all the years and China shall soon stretch out her hands to Him.

## How Mission Work Looked When I Came to China

A. H. SMITH

*(Continued from page 9, January, 1924, Issue.)*

[In our first visits to Peking the writer and his wife enjoyed the pleasure of repeated opportunities of meeting with Rev. and Mrs. Samuel I. J. Schereschewsky, then living in Peking, members of the American Episcopal Mission. He was the very distinguished translator of the Old Testament, being a Jew by birth and a great Hebraist. He was a scholar, and before his marriage something of a recluse. He refused to enlighten the darkness of ladies' missionary tea-meetings with anecdotes. His wife told us that he had his reward by being referred to by somebody as: "That godly man who writes no flaming letters"!]

**I**T was in a missionary periodical of that day that one read of a Chinese "helper" that he had "the meekness of Moses, and the fervor of the Apostle John." Yet this same mosaic of the Christian virtues was found many years later, while still a preacher of the mission and an ordained pastor, to have paid money to buy a nominal Chinese official rank, which could have been of no other value than ostentation. Owing to his heavy family expenses (a universal embarrassment) his salary was raised two strings of cash *per* month; but this was a matter merely of bookkeeping, for one of the missionaries of that mission remarked in the hearing of the writer that he supposed that the "helper" never knew that his salary had been raised, the "raise" being applied on his debt to the mission! The schools for boys were started as early as possible, but as the only teachers available were Confucianists out of a job, who had no knowledge of and no interest in Christianity, it was not surprising that the pupils were little more than "Confucianists in small," to quote Dr. Martin's expression. No tuition fee was ever thought of, and the attendance often had to be stimulated by picture cards, or other allurements.

Yet out of unsatisfactory conditions such as these, many Christian men later emerged, whose influence has continued now to the third generation.

The schools for girls were at a much greater disadvantage, because women in China are held to have "no souls," because one might as well "play a lute to a donkey" as to teach a girl, because girls ought not to go on the street, because they were wanted at home, and because there were no women to teach them except missionary ladies, whose time although often devoted to the work, was otherwise well filled. Yet out of this narrow edge of nothing at all there emerged at length young women with cultivated minds stocked with comprehensive knowledge, some of whom went abroad, and having graduated with high honors in Western colleges and technical schools, were well qualified to stand before any audience challenging attention to the necessity and the



value of higher education for the women of China. But the discouraging beginnings and the toilsome years which followed must not be forgotten nor minimized. A small group of village girls were perhaps persuaded to come to the missionary home to be taught Chinese characters from little slips of paper (*tsu-hao erh*) before beginning the trimetrical primer, or compend of Christian instruction. The brighter ones, elated by their exiguous stock of as yet unrelated knowledge, shyly mentioned the matter at home. The father, whose knowledge of the written characters was by no means extensive would try to catch the girl on the more uncommon ones, but he would soon find himself out of his depth and thereafter abandon competitive examination. While outwardly admitting that such learning was of no practical value, he might still secretly be proud of having a daughter who at such a tender age knew more than her father. The time soon came, however, when the growing girl was told that it was "not convenient" for her to go the length of the street to the seat of learning. Her betrothal, which often took place early was always a complete bar to further progress. In the case of girls still unbetrothed who had learned a little in the primary schools soon established, and it was proposed that they be sent away to the middle school of the mission, the toothless and wrinkled old grandmother at home at once interposed her effective veto. No indeed, it was not to be thought of! This state of things, with modifications in the case of more enlightened households, continued for perhaps a full generation. But strange to say in the year following the Boxer outbreak, the most unlikely time for this to occur, it became possible to send a bevy of young girl students from Shantung to Peking, which never ceased to be the case in following years. But in one instance the district magistrate of the county of P'ing Yuan, in that province, stopped "a fleet" of wheelbarrows loaded with girls for the Peking Methodist school, on the charge that they had been kidnapped! The writer happened to be passing through that city, and endeavored to see the official. He pretended to be "absent!" but allowed the girls with their supervisor (a man) to go on their way.

In girls' schools in cities it was for a long time difficult to persuade desirable pupils to attend, orphans, or those for any reason unmarriageable might be got, with others who came to see if they liked it, and who not improbably were taken away at the whim of some member of their family. The result of these conditions were that there was always a band of homeless waifs who had to be looked after all the year round, to the great inconvenience of weary teachers. The principal of one such school remarked that the most hopeful outlook for obtaining much needed Bible-women seemed to be the possibility that after a school girl had been whisked off to be married and was lost sight of, she might

turn up again after the death of her husband, when she was more or less free to choose her own course. This indeed occasionally happened. It was at that period, a far cry to present day conditions, when great Christian constituencies furnish candidates that crowd every available school to its limits, often leaving many eligible applicants on the waiting list.

In the perplexities arising from the effort to introduce a new system of education into a country already provided with an ancient system regarded as flawlessly perfect, it was inevitable that many problems obtruded themselves in varying forms. Every meeting of a missionary association was likely to have before it some topic relating to schools and their conduct.

British and American ideals were generally wide apart. The former probably regarded the latter as too eager, too theoretical, too superficial. The latter were dead certain that the former were too conservative, too slow in perceiving the necessity for radical changes, and not awake to their opportunities. There was much reciprocal chaffing one another along these lines.

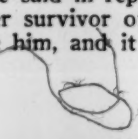
The sturdy Briton was unable to see the sense of styling an undeveloped high school The Something "University" (as at once a prophecy and a promise of things to come); while the American inquired where the leaders of the church were to come from without high grade schools? When in the early years of the twentieth century the Griffith John College was opened in Hankow, Dr. W. A. P. Martin—a life long educator—who happened to be teaching international law in Gov. Gen. Chang Chih-tung's provincial college at Wuchang—was invited to be present and speak. His first remark was that he was glad to see that "at last the London Mission was waking up to the importance of Education."

Dr. John responded by explaining that the London Mission has been awake all the time (unknown to Dr. Martin) but that "the time had not then come"!)

At the first Shanghai Conference (1877) it has been said that there was a verbal passage at arms between Mr. John, and Rev. C. W. Mateer as to the merits of their respective ideas of working a mission. Mr. John had declared in his speech on the topic of "Preaching" that the first duty of a missionary is to preach, the second is to preach, and the third is to preach. Mr. Mateer is affirmed to have amended this by giving as the first duty of the missionary to educate, the second

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*Note.*—In the last letter which the writer received from Dr. Geo. F. Fitch a few months before his death, he said in reply to a question that he did not recollect these expressions, nor did another survivor of that Conference who has been consulted, but "the words sound just like him, and it is not unlikely that Mr. Mateer said what is quoted."



to educate, and the third to educate. Mr. John is alleged to have replied that education is a two-edged sword which cuts both ways, which Mr. Mateer countered by the observation, that this is all the more reason why we should keep hold of the handle.

It seems, however, *more* likely that the once current tradition is due to a confusion of three different utterances; first Mr. John's expression, already quoted, on the threefold duty "To Preach" (p. 91 Conf. Records), second Mr. John's discussion of Dr. W. A. P. Martin's paper on Secular Literature (pp. 236-7) "To teach the sciences may be an important work, but most of us think that we have something better to do. We have been sent to China by the Churches and by Christ Himself not to promote secular learning, but to make known the truth as it is in Jesus. We have come here to deal with human souls and to save men from sin. This is our special work, and the question is, How is this work to be accomplished? I want to know what life-giving word does Astronomy or Geology possess for men dead in trespasses and sins?" Third Mr. Mateer's address on the same paper (p. 240). "It has just been said that science is a two edged sword that will cut both ways. This is quite true and which way it cuts depends entirely on who has the hilt. I fear to see ungodly and infidel men the first to wield this sword in China. If we will we may wield it ourselves in the interest of truth and righteousness." He then proceeded to illustrate his point by showing that science was no help to the missionaries in Japan, because science got ahead of the missionaries, in the hands of others. Dr. James Legge was then the most distinguished living sinologue, having been in Malacca and China for thirty-four years and having translated the principal Chinese Classics into English with notes, and done a great amount of other work. The committee arranging for the Conference had invited Dr. Legge to prepare a paper on "Confucianism in Relation to Christianity," a most essential theme for that occasion. It was impossible to treat the topic without referring to the Chinese ideas of God as compared with Christian ideas. In considering what the Confucian books contain about God, Dr. Legge remarked at the outset: "All the members of the Conference will not agree with me when I repeat here my well-known conviction that the Ti and Shang Ti of the Chinese classics is God—our God—the true God." Dr. Legge was professor of Chinese at Oxford at that time, and sent his paper on to be read. The paragraph cited provoked instant and bitter criticism, as being a violation of the preliminary agreement that the "Term Question," then acutely dividing the missionary body, should be excluded from the Conference. The matter was only adjusted by a vote to omit the paper in the Conference Records, and also an entirely innocuous essay on the same subject by a young American mis-



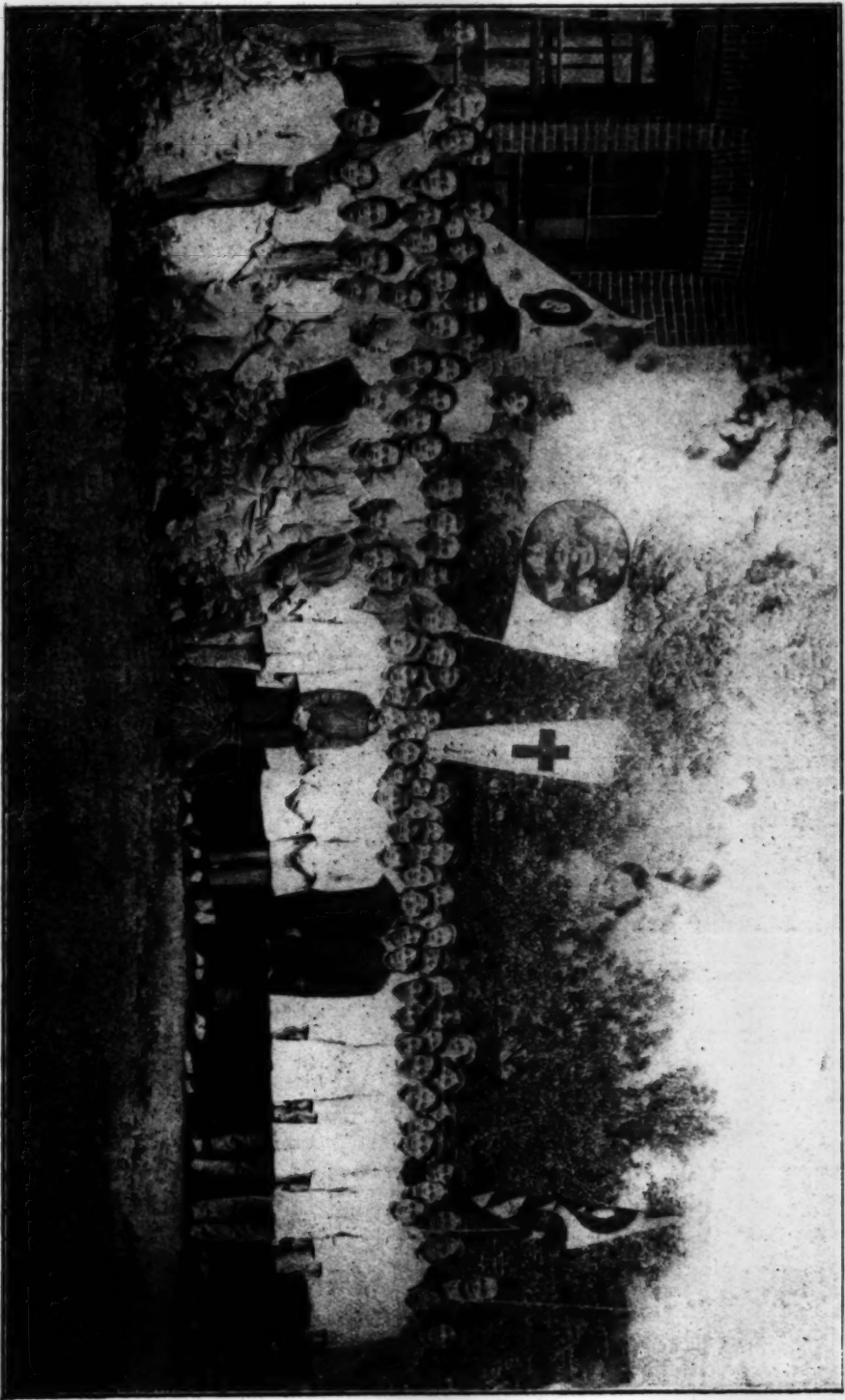
sionary. Dr. Legge's name is not even mentioned in the Index of the Proceedings!

At this Conference when the subject of Woman's Work for Woman was under discussion Miss Adele M. Fielde, who had been several years in Siam and four years in China, having charge of a large staff of Bible-women, was moved to make a few remarks. This created quite a flutter, one delegate quoting St. Paul's directions to the Corinthian churches. Miss Fielde, a woman of commanding presence and a good speaker, stood self-poised until the breeze died down and then proceeded with her impromptu address. (At a meeting of her church people in the U. S. she had been asked if she spoke to *men*, and replied if they came and listened she was unable to prevent it even had she wished. But "had she been ordained to preach to men?" "No, but I have been foreordained," was her conclusive reply.)

It must not be inferred that the 1877 Missionary Conference which contained some of the ablest missionaries that ever came to China was an unprogressive body with no forward look. It was quite the reverse. Twenty-eight important topics were treated in well prepared papers, and thoroughly discussed, and it is evident that the preparation and the discussion were alike under a profound sense of the magnitude of the field, the immensity of the work to be done in China, and the certainty of the blessing of the Lord and the ultimate success of the undertaking. Fourteen important committees were appointed, some of them able to report before adjournment, and the rest later. The last and one of the most important was charged with the preparation of a series of Textbooks for schools, the influence of which in the next decade was strongly felt. It would be an excellent preparation for his work if every young missionary were to go carefully through this volume of Records to get a vivid first hand impression of what the work was like fifty years ago. When Rev. Jonathan Lees went on furlough in 1873 he wrote to the different Missions in China—few in number as compared with those of the present day—to ascertain the number of Chinese Christians. From his inquiries he concluded that there were about 10,000 such. At the Conference of 1877 (from statistics of the previous year) the figures were 13,515.

At this Conference it was shown that there had been 1,036 publications by Protestant missionaries in the 65 years between 1807 and 1875 in many different dialects besides others in Manchu, Mongolian, and Malay (mixed with Chinese). There had also been 227 publications in English, and 14 in German and Dutch. While over one hundred were sheet tracts, there were more than 40 notes or commentaries on Scripture. Of the value of this work it was said to be difficult to form an opinion. Undoubtedly there were many crudities owing in part to a





CHRISTIAN ENDEAVOR SOCIETY, ICHOWFU, SHANTUNG, CHINA.



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lack of knowledge of the language, and to the great difficulty of securing the help of competent Chinese scholars. There was a loud call for a standard version of the Bible, for more and better commentaries, for books of religious biography, allegory, etc., Chinese newspapers were scarce and of very limited circulation. (It was very remarkable that at the Conference of 1907 it was found that as the result of a popular vote as to the "two best books in Chinese," the tract called *The Two Friends*, by Rev. William Milne, Dr. Morrison's associate in the early years of missions in China, and Dr. Martin's *Evidences of Christianity*, stood at the head of the list.) The New Testament in (Peking) mandarin was translated by a committee (probably a voluntary work) consisting of Rev. Messrs. Blodget, Burdon, Edkins, Martin and Schereschewsky, and was issued by the British and American Bible Societies jointly in 1872.

The Old Testament, translated by Mr. Schereschewsky, was issued in Peking in 1874, also in mandarin (more or less current in fourteen provinces of the empire). A committee of revision was appointed by the Shanghai Conference of 1890, with Dr. Mateer as chairman, a revision which was completed for presentation to the Centennial Conference of 1907.

The year 1875 marked the turning point in bible distribution, and the more general employment of colporteurs. Mr. Wylie, the energetic agent of the British and Foreign Bible Society then began to employ foreign colporteurs, as also did Dr. L. H. Gulick the agent for Japan and China of the American Bible Society.

The National Bible Society of Scotland began somewhat later, enjoying the great advantage of not being hampered by the rule (so ill suited to China) that the Scriptures should be published "without note or comment," often resulting in their being largely yet not entirely uncomprehended and incomprehensible. Then and for a long time afterwards, there were many complaints that the gospels, and other "portions," were given to colporteurs so cheaply that they were bought up to be incorporated in "shoe-soles" and for similar uses. There was too little investigation of the *character* of these agents, some of whom were afterwards found to be incipient opium-smokers. The writer was cognizant of one case where the entire stock of "portions" of one of these "colporteurs" was confiscated by the boatmen of the craft on which he was travelling for a gambling debt!

The lack of any division of the field between the different Bible Societies led at that time to much overlapping, and was the cause of no little complaint. So far as our range of knowledge went there were in the Tientsin-Peking "sphere of influence" but two hymnbooks. One

was prepared by Rev. Jonathan Lees (Lon. Mission) the most aggressive of the Tientsin missionaries, who had already compiled a hymnbook in England, which had attained great popularity. He found a few hymns already in use imported from central China, but all of them were in the 7's meter to conform to Chinese poetical taste. Besides the deadly monotony of this restricted hymnody, there was a shortage of suitable tunes. Other meters were, however, gradually added, standard hymns were translated, until there came to be nearly as much variety in Chinese hymnbooks as in those used in England. Mr. Lees' hymnal was used by the English Methodist mission, and perhaps by others, and was later adopted by the flourishing young Presbyterian missions in Manchuria, thus attaining a wide circulation. The other book was produced by Rev. Henry Blodget and Rev. Chauncey Goodrich, who, being a musician, early specialized in this line. At the beginning there were but a dozen or more hymns, printed at the American Board Press in pamphlet form. By successive revisions and enlargements this grew to a volume of more than four hundred hymns, later used by many missions in six provinces of China, and in Hongkong. The available tracts for evangelistic use were few in number, many of them in a high *wen-li* style beyond the range of most audiences. One such comes to mind the aim of which was to discourage wine drinking. It opened with the cryptic announcement: "Noah was the first husbandman." Rev. William C. Burns had already prepared his beautiful mandarin translation of the Pilgrim's Progress, probably the best example of such work anywhere to be found. Mr. Burdon (afterwards Bishop of Victoria) translated into mandarin Dr. Martin's Evidences of Christianity, which in unnumbered editions had already attained a great circulation, and (as already mentioned) still keeps on its unending way.

At the period of which we are speaking the pioneer stage of studying Chinese, when every one made his own lexicon and grammar (if he had any) was quite in the past. There were already many adequate helps to the study of the mandarin language (*not* 'dialect'). Sir Thomas Wade had issued his Progressive series, the Forty Exercises, The Eighteen Sections, and the Hundred Lessons, in 1867. (They appeared in a second edition in 1886, and again in 1903.) They did not give the student much help in the structure of the language, nor the use of phrases to express different shades of the same meaning, but they were a distinct advance on what had gone before. Owing to their universal use by students in the British Consular Service, and in the Chinese Imperial Maritime Customs, the members of which were constantly producing books of reference, Wade's romanization, despite its many defects, became in a sense the standard for China, and to a large extent remains so still.



Mr. George Carter Stent, who had been a soldier in India, joined the outdoor staff of the Customs and showed a remarkable aptitude for absorbing Chinese idioms and phrases largely from novels. In 1871 he issued a Chinese and English Vocabulary in the Peking Dialect (revised in 1877) a work of great merit, which served students for many years. (It was later expanded into a Mandarin Romanized Dictionary by Dr. Donald MacGillivray.) Dr. S. W. Williams published his quarto Syllabic Dictionary of the Chinese Language in 1874. Its definitions were an improvement on the larger dictionaries of that time, but it was based on the pronunciation found in the central provinces, and the romanization was extremely perplexing for students of the northern mandarin. (Thus the sound written as Chi by Wade, in Williams might be in that form, or perhaps Ki, or possibly Tsi.) Dr. Williams generously gave the plates and the copyright to the American Board Mission, with which he was first connected, and the book was offered to all missionaries at the low price of \$6.00. (In 1908 a committee of that Mission rearranged the book according to Wade's orthography, making it permanently valuable.)

(To be Continued.)

## The Confucian Civilization

### The Confucian Theory of Moral and Religious Education and its Bearing on the Future Civilization of China

Z. K. ZIA

(Continued from page 24, January, 1924, issue).

#### ii. *The Book of the Mean.*

“**T**HE will of God is called Nature. To follow Nature is Tao (or truth.) *To conform to truth is education.* (Here we have a Confucian definition of education.) As to Tao, you cannot part from it for a moment. That you can part from is not Tao. Therefore, the ideal man is careful with what he does not see and is alert to what he does not hear. Things may be revealed in the dark, and be seen in minute form: thus the ideal man (or the superior man) is careful when he is alone.

When joy, anger, sorrow and happiness are not expressed, they are in the state of impartiality. When all are expressed, and expressed in degrees, they are called harmony. Impartiality is the beginning of the world; harmony is the realized Tao of the world.”

"The realization of impartiality into harmony is the seat of the universe, the birth of all creatures." (Cf. Legge's translation.)

From this rendering of the first chapter of the Book of the Mean, we may get a glimpse of the theory of education set forth by the followers of the great master, Confucius:

1. The definition of education: To conform with truth is education. The idea of education is therefore not the mere giving of information, but the giving of true information and the attempt to live up to it.
2. Education has to do with the WILL of GOD.
3. The recognition of personal integrity.
4. Viewing life as a unit.
5. Advocating the expression of controlled emotion.
6. The idea of the Golden Mean plays a very prominent part in education.
7. The emphasis upon individuals, giving the birth of all creatures a universal significance.

These two books, which have been the text-books of Chinese youths for centuries, are the Confucian philosophy of education from the pens of Neo-Confucianists. They represent the Confucian school; the theories therein are considered to be the classic enunciation. For better or for worse, they have been regarded as representing the stand of Confucius. The spirit of the two books, as far as I can judge, is essentially Confucian; I will discuss it later on, in connection with "Central Ideas and Aim."

## 2. PRINCIPLES AND POSTULATES

### a. *Educational Temper*

The date of Confucius is commonly fixed as 552-479 B. C. As we look back, we think that Confucius lived in a Golden Age. But from Confucius' own point of view, he lived in a very dark age. In fact, the age in which Confucius lived and died was dark enough, but he was the beacon light then and for subsequent ages. We shall never appreciate Confucius until we understand what I call his educational temper.

First of all, Confucius met opposition and handicaps, but never got discouraged. He was a persistent, hard student. He presented himself to kings and princes; no one seemed to see the greatness in him. He taught pupils; he gathered thousands of them. But only a very limited few really understood his profound teachings. The one who really understood him died as a young man. Confucius mourned over the premature death of this, his favorite student. Confucius never gave up his teaching, even when his career seemed to be a failure. He was in dead earnest; he was optimistic.

Secondly, Confucius was openminded. He was never ashamed to ask questions. He wanted to know all things and every phase of life. He was therefore the best informed man of his age. While he was the *Teacher* of his age; yet he was on familiar terms with his pupils. He lived among and with them. Lao-tze, the founder of so-called Taoism, was the contemporary of Confucius. Confucius went to be taught and reprimanded by Lao-tze. When Confucius came back from Lao-tze, the latter paid him a great tribute. Even though the Confucian school has been somewhat intolerant toward other schools, Confucius himself had the most tolerant temper. He allowed differences of opinion, and he was never ashamed to learn.

Thirdly, he had a passion for truth. He was poor all his life; he never strove for fame (he had no desire to write books). His only love was love of learning or passion for truth. His teaching was not for sale, nor could his truth be bribed. His "yes" was clear-out; he used no ambiguous terms to hide his ignorance. He believed in thoroughness and conciseness. Sincerity to him is the end and the beginning of all learning. "Hold faithfulness and sincerity as first principles, and be moving continually toward what is right."\*

Confucius was patient, open-minded and trustworthy. These are the three outstanding traits of the educational temper that characterized Confucius as a teacher.

#### b. *Pedagogical Methods.*

##### 1. No elements of superstition and no dogmas:

Confucius is an educationalist in our modern sense of the word. His collections and his own sayings not only do not contain anything immoral or objectionable, but we fail to find in his teachings any superstitious beliefs. If there are any, they are the result of a "play safe" policy; Confucius had nothing to do with magic or spirits.

Moreover, as an educationalist, Confucius advances no dogmas or theological formulae.† He must have had some kind of theological beliefs himself; of these we have seen a little in the first part of our discussion. In teaching and in editing the ancient books, Confucius imposes no creed except that of living a normal life. He teaches his

\* *Analects*, Bk. XII, Ch. x. Cf. Dawson's *Ethics of Confucius*, 31.

† "Meanwhile, we may profitably notice the entire absence of theological exclusiveness, and even dogma, from the Chinese school system. Education is as secular as possible; and those controversies are escaped which concern not the essence of morality or religion, but the authority of supernatural persons and books. INSTRUCTION IN CHINA WAS NEVER IN THE HANDS OF MONKS OR PRIESTS. AS THE ONLY PURE EXAMPLE OF SECULAR EDUCATION ON A GREAT SCALE, it deserves close examination." Samuel Johnson, *Oriental Religions—China*, 227 f.

pupils what to do; he does not teach them the process by which he draws his own conclusions.

## 2. Common sense:

The one great reason why Confucianism has had such a hold on China is its common sense. No man in the history of China displays more common sense than Confucius. "He uses his head." His teachings correlate with everyday life. He builds no castles in the air. His standards of conduct are not beyond human reach. He is an idealist, but he is not an impossible idealist. He aims at no oratorical effects, believes in no sensational devices, and indulges in no fanciful theories. His method is MATTER-OF-FACT. His way of teaching is a continual flow, a gradual ascension. He is the teacher who understands his pupils.

## 3. Object lessons.

In the book of Confucius' Family Sayings (孔子家語) we find quite a few anecdotes relating how Confucius taught his disciples with examples. There was a widow who mourned over the deaths of her most intimate relatives, who had been killed by tigers. Confucius asked her why she did not change her residence. The reply of the woman was that there was no cruel government around the place where she lived. Confucius drew a lesson from this incident, and drove home to his disciples the fact that a cruel government is much more ferocious than a tiger. In another instance, Confucius saw a water-pitcher. When it was not full, the pitcher did not stand straight; when full, then it stood erect; when over-filled, then it tipped over. Here Confucius called the attention of his disciples to the fact that even in a water pitcher he found a lesson of humility. I do not want to quote all the instances, but I am convinced that the Confucian method of teaching is by no means out-of-date. The modern idea of symbolism is nothing new in China.

## 4. Personality.

This is a very natural sequence. Confucius uses the method of object-lessons. The great object that he holds up is himself. He has been accused by the western critics of being punctilious; as a matter of fact he employed object-lessons all the while when he lived with his disciples or conversed with princes and kings. No, Confucius was not punctilious in the sense that the Pharisees were punctilious. He is exact in order to make himself a perfect example of an ideal gentleman. He teaches others to do what he believes he can do himself. A better man never lived, so far as China is concerned. His method of teaching, therefore, is that of imparting a living message through his living personality.



Summing up, the Confucian method of teaching is quite modern in principle. Common sense and personality are the two fundamental factors without which no pedagogue can get along.

c. *The Central Ideas and the Aim*

"Education in the West," says Robert E. Lewis, "is scientific, literary, philosophic, and makes little of politics and of statecraft. But with the Chinese the art of government is the great study, and all else, science, literature, religion, is merely subsidiary."\* In other words, the aim of Confucian education rests upon the art of government. I agree with Lewis that this may have been true for the last three hundred years, but I disagree with him if he means to say that the genuine Confucian educational aim was the art of government. Lewis goes on to say that "although Confucian education imparts a culture, yet it is a culture deficient in truth, and truth is the soul of learning. Judged by Western standards, the scholar of the East impersonates cultured ignorance." Lewis in this case is again influenced by the Manchu system of education. The genuine Confucian education aims at "conforming to truth." The central ideas of Confucian education no doubt center around culture, but we cannot agree with Lewis when he says that the scholar of the East impersonates cultured ignorance. This is one-sided and much exaggerated.

Yen Sun Ho has a little book entitled *Chinese Education from the Western Viewpoint*. He says that "the purpose of (Confucian) education is to develop oneself into a man of virtue and culture."† According to Yen Sun Ho, the central ideas of Confucian education center around morality and culture. This view is nearer to the truth.

Ping Wen Kuo wrote his book entitled *The Chinese System of Public Education* after the publication of Yen Sun Ho's study. Kuo evidently copied down Ho's statement and added a bit of his own, thus "Stated in more general terms, the aim of education was to develop the individual into a man of virtue and culture, and to secure social control through raising up leaders with ability and character to influence the lives of others."‡ Here Dr. Kuo introduces the social element into the aim of the ancient education of China. His may be regarded as the more comprehensive view, but whether or not the Confucian aim is a dual one we have no way of knowing. It seems to me that we are safe in saying that the central Confucian idea is at once individualistic and social.

\* Lewis, *The Educational Conquest of the Far East*, 115.

† Ho, *Chinese Education from the Western Viewpoint*, 21 f.

‡ Kuo, *The Chinese System of Public Education*, 14.

To my mind, we may add one more element in the Confucian educational aim. If we analyse the first sentence of the Great Learning, we get the third element. The sentence reads: "The principles of the Higher Education are to unfold the great virtues, to be on familiar terms with people (or to love people),\* and to rest in the highest good." It is, therefore, justifiable for us to separate the threefold aim as follows:—

1. Individually, to develop one's great virtues.
2. Socially, to be on familiar terms with people.
3. Ultimately, to rest in the highest good.

The third element is obvious in the Confucian theory of moral and religious education. It strives to produce the ideal man or the "superior man." Its aim is the highest good or perfection, whether it is in the case of a man or of a state. "After a fashion," it is religious. The reason why the Confucian educational programme contains so much of morality and so little of religion is indicated here. "To rest in the highest good" may be translated as "to stop at the highest good." When one reaches the highest good, he can stop, and he had better stop. The doctrine of the Golden Mean creeps in. The Confucian theory is an everlasting "play safe" theory. Confucius did not know what kind of God he believed in. He stopped when he reached the highest good. He educated his students to the highest pitch and held them up there, without attaching them to the highest person, or God. This is the greatest shortcoming of Confucius, and perhaps he knew it himself. I therefore conclude that his theory of education is essentially moral rather than religious, even though the Confucian education in the broader sense has religious elements in it.

What is the aim of Confucius? It is to see the incarnation of Jen. The highest good is nothing else than Jen. How is Jen to be reached? Confucius would answer, "Reach it with infinite care, observing all the ancient platitudes there are, doing all that seems good and harmless to you, performing all duties to your relatives and fellow men, walking in the middle of the road, neither enjoying the wayside roses nor attempting to leap into the air." For Confucius, an earnest learner of Tao must see to it that both his feet are solidly on the mother earth. In other words, to reach Jen one has to play safe with the Book of Rites on one hand, and the Book of the Mean and the Great Learning on the other. There is a central policy in the Confucian theory of moral and Religious education, but there is no central aim. Confucius needed to live some more years in order to learn to know God. That he never realized. He found Jen, but he failed to

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\* Moderns think that "to revive people" was the original meaning.

attribute Jen to God. What Confucius talked of all his life-time was the Jen of Man. That was the best he could do, and he realized himself that he did not reach the goal.

Let me repeat once more. The Confucian theory of moral and religious education has prominent ideas, but the aim is vague, and is left un-centralized.

d. *The doctrine of the "superior man" (or gentleman).*

The term "superior man" does not convey any meaning to the Occidental. It does not mean "superman," nor does it mean the encouragement of a social caste. "Superior man" can be better rendered as "gentleman" or "model scholar." "Superior man" is the standardized man that Confucius wanted all to follow. His abdication of originality, as Samuel Johnson well pointed out, is the history of human leaders.\* This, however, does not mean that Confucius fell short of an ideal man. Some critics pointed out the inconsistencies of his life, and also his weaknesses. Here I must make it clear that the critics may say that Confucius was not perfect, but that they are not justified in "calling Confucius down." A little more careful study will convince us that the inconsistencies in connection with the life of Confucius are largely due to the apocryphal Confucian books, such as the *Home Sayings of Confucius* and other books of a fictitious character.† I, for one, have nothing against Confucius, considering the amount of light he possessed. He did the best he could; that qualified him to be the nearest to the standardized man, or the "superior man."

\* Johnson, *Oriental Religions—China*, 590.

† The real and the mythical Confucius compared:—

1. The real sage was noted for modesty; the fictitious is a prig, who assumes to know everything.

2. The real Confucius was a man of few words, his style laconic and grave. The mythical is loquacious, and often occupied with trifles.

3. The real sage was reverential toward the Supreme Power of the Universe, but agnostic in spirit and practice. The Confucius of these Apocryphal books is excessively superstitious, drawing omens of the future from birds, beasts, and the nonsensical ditties of children.

4. The real sage, when asked if it is right to repay injury by injury, forbids revenge. The Apocryphal is made to teach the vendetta in its most truculent form, prescribing its measure for each degree of relationship—the slayer of a father to be slain at sight, even in the halls of an imperial palace.

5. The real sage was humane, making humanity, or love, the first of the cardinal virtues in his moral system. The apocryphal personage is cruel and unjust, putting Shao Cheng Mao to death for five reasons—not one of which would justify anything more severe than dismissal from office—and cutting off the hands and feet of a mountebank, who sought to amuse two princes on the occasion of a public meeting."

W. A. P. Martin, *The Lore of Cathay*, 104 f.

Let us first sum up what Confucius considers the "superior man" is, or, rather, what he should be. Then we may sum up what the Li Ki regards as the "superior man."

i. The Book of Analects teaches:—

1. The superior man must have the beauty of culture or refinement. This implies good manners, repose and gracefulness.
2. The superior man does not care for empty words, but emphasizes actual deeds.
3. The superior man holds up heroism.
4. The superior man is humble and considerate.
5. The superior man is cheerful.\*

I want to remind the readers that, if China has not produced a Saviour, she at least has given us a Chinese Ruskin. The idealism of Confucius, so far as I can judge, is equal to that of any philosophical school in the Western world, on a par with Ruskin, Carlyle, Emerson, and so forth, superior to the modern pragmatic school and far superior to the materialistic school.

For a detailed study of the superior man, I refer the reader to M. M. Dawson's book entitled *The Ethics of Confucius* (The Superior Man.) Here I content myself with the generalization that the core of a superior man is to be generous, gentle, and to be a man of common sense and of honor.

ii. The Li Ki on the superior man.

1. Self-reliance. (自立). The superior man (or the model scholar) studies day and night, is constituted with trustworthiness and sincerity, holds himself with rigidity, and waits for service.
2. Manner, (容貌). The superior man dresses appropriately, is slow to go ahead, quick to recede, and is very moderate in appearance, as if he were very incapable.
3. Predisposition, (預備). The superior man has truthfulness before he speaks, sees the right path before he treads on it. He takes the courses of nature as they come. He does not fear death, for he has something to rely upon; he nurtures his body in order to achieve.
4. Humaneness, (近人). The superior man loves jewels, but his jewels are not pearls and gold. Trustworthiness and sincerity are his jewels. He is after land too, which is not the soil, but the establishment of righteousness. He walks with love (as a cap), and reposes with righteousness as his staff.
5. Chivalry, (特立). The superior man sees money, but that does not endanger his righteousness. He faces death, but that does not alter his motto or his course. He has no use for mourning over the past faults, and never worries over the future. He never repeats

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\* Cf. W. L. Zia, *Confucius*.



an over-statement, nor does he dwell upon a table. He keeps up his dignity. He does not indulge in scheming.

6. Courage, (剛毅). The superior man can be approached, but not robbed; can become well acquainted, but not entangled; can be killed, but not insulted. Even if he is under the rule of a cruel government, he does not change his behavior.\*

There are many more such attributes of the superior man, but here I am content to give a few as examples. According to the Li Ki, the above sayings are attributed to Confucius. We can not be quite sure that Confucius said them all himself, but we are sure that they are Confucian. The dominant note in such a creed for the superior man is found in the key word, "standing." By standing the Chinese mean manliness. In a bad sense of the word, "standing" may imply Stoicism. In a good sense, "standing" implies the backbone of a man. "Standing" stands for all that is admirable and manly. So from the twenty-seven attributes of a superior man that Dawson classified in his *Ethics of Confucius*, I single out "firmness" as the most characteristic of a moral scholar or a gentleman. "Looked at from a distance, he appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided." This is an impressionistic picture of the Confucian scholar.

Thus we see that on the one hand Confucius emphasized refinement and gracefulness, and on the other he advocated firmness. The superior man is a product of the Golden Mean, the outcome of the Confucian "play safe" policy. The superior man leads a normal life; he is forever balanced.

Before I leave this, I think we may refer to the Confucian theory as to the original nature of a child. Confucius never gave us any definite ideas on this subject. Mencius advocated the view that the original nature of a child is good. The followers of Mencius and the Neo-Confucianists differ greatly. Some think that the original nature may be good and may be bad according to individual cases, some believe that the original nature is bad, some others think that the original nature is a blank, and still others think that the original nature may be graded and classified into three divisions. The Confucian school did not care very much for theology nor for a thorough psychological analysis. The conduct is the main thing; the creed of a superior man is sufficient.

\* Cf. "The Conduct of a Scholar," in Li Ki.

(To be continued.)

## The Christian Attitude Under Present Political Circumstances in China

JOHN EARLE BAKER

**W**HAT are the present circumstances? Banditry and bankruptcy, poverty and speculation, disunion and disintegration! All these, and more,—but all of them waves on a deep sea. There is no call to jump into the sea to avoid the wet of the waves. The Christian attitude will at least preserve poise.

Toward the present uncomfortable conditions, Christians will not take the attitude that they are the result of a sudden wilful capriciousness on the part of a conscious mind that knows better. They will remember that for over a hundred years, China has been "slipping" most of the time,—slowly, imperceptibly at first, gathering acceleration according to the laws of gravity. Either force or the fear of force has been the historical necessity for a change in direction.

The Holy Roman Empire has not yet found a successor to unite Europe. Why should China be re-united faster than the empire of Charlemagne? The psychological differences between the Germans and the French are not greater than those between the Cantonese and the natives of Shantung. Their speech is as much alike. Fully as large a percentage during the Middle Ages used Latin as a common literature as there are Chinese who read "Wenli" to-day. The Cantonese and the northern Chinese have differences in racial stock as wide as those between the Germans and the French. Their economic life is as far apart. Yet who in China has not more faith in the probability of a "United Provinces of China" than they have in a "United States of Europe"? Act on that faith. But remember that China is ten times as large and twenty times as populous as Cromwell's England, Garibaldi's Italy or Bismark's Germany.

In addition, China must re-establish governmental coherence with one hand while she adjusts her life to a machine age with the other. For a century and a half, western civilization has been built up by means of rotary motion from the steam engine. Watt gave that invention to Europe about one hundred years before China was forced to realize that machine power is the secret of western strength. Not only does China lack machines but she lacks the laws, the peculiar form of executive training, and the social attitude which makes the use of machines successful. For centuries her mode of life, her form of organization, and her etiquette have been shaped to suppress the traits of individuality which lead to dominance, where-as a machine age seems to demand

the leadership of dominant personalities. Within every intelligent family in China is proceeding a more or less conscious battle between the principles which have given China longevity and those which are giving western countries national strength. The laws of chance do not favor the rearing of a Bismark or a Cromwell in Chinese environment, and if reared he must develop a machine civilization the whiles he masters a territory and a population greater by far than that dominated by Cromwell, Bismark and Garibaldi combined.

The Christian attitude must keep in view the two fundamentally opposing factors in the Chinese situation; (1) the forces of reaction within China which are so strong that much of her action unconsciously bears toward the exclusion of every foreign influence, and (2) the impossibility of China being able to avoid increasing contact with Western nations, Western power, Western machinery. These are contending forces but the second is the more powerful. It is bound to win. The Christian attitude favors a victory of peace rather than a victory of violence. Enlightened Chinese share this attitude and have deliberately chosen the essence of western civilization.

But Western civilization has many sides,—each necessary to the other and China needs examples constantly before her, as laboratory specimens, to be put under the microscope of criticism where their reactions, their laws of growth, their parasites may be studied. The foreign concession is a specimen of government, the foreign firm is a specimen of business organization from the machine age, the foreign home is a specimen of life according to western rules. These all have a place in China as a part of an educational exhibit of great value to China as she seeks to adapt the old order to the new necessity. Every race has needed to develop its own immunity to the diseases of civilization. Western institutions will need many adaptations to fit them to old Chinese conditions. Only the Chinese themselves can make the adjustments.

If the good that is in the West is good for China, it will make its own persuasive appeal,—provided it has a chance. Otherwise as sure as fate it will be forced upon a weaker people without the adjustments being made. The Christian attitude will be one which insists that these western institutions make their way only by way of their persuasive appeal. At the same time it will insist that no chauvinistic radicalism nor blind reactionism shall be allowed to prevent these educational exhibits from remaining where they can be seen and studied by the Chinese people as a whole. Thus, when a missionary invokes his "treaty rights" he does so on behalf of the Chinese masses rather than for himself.

## Indigenous Evangelism in Shanghai

K. T. CHUNG

**T**HE Shanghai National Christian Conference of 1922 had far reaching effects on Christian work in China. One of the by-products of that Conference was the *organization, by Chinese congregations, of the Shanghai Christian Council*. From November 6th to 8th, 1923, the Shanghai Autumn Derby days, a series of evangelistic meetings was held under the auspices of the Shanghai Christian Council. The hearts of the Christians were stirred by the thought that all Christian forces were mobilized for an immediate offensive. This gave them the spiritual experience of a triumphant effort. The slogan for these days was "Shanghai for Christ" not "Shanghai for the Races."

It may be of interest to know *how the Shanghai Christian Council was organized*. The visit of 1,185 Christian leaders to the National Christian Conference from different parts of China, Chinese and foreign, made the congregations of the conference city feel that they must show their hospitality by giving them an entertainment. One of the pastors remarked that if they bought twenty taels' worth of cakes it would not be enough to supply all these guests. This sounded like Philip's remark in relation to the five thousand in the wilderness. At a meeting of the committee of one hundred, which was constituted entirely by the laity, \$800 was pledged. This was finally raised to \$1,300 and the thing was done. The representatives from different churches who served on this committee of entertainment, were not satisfied to have the committee dissolved. They went back to give their own congregations a taste of this united effort. Later a Shanghai Christian Council was organized on the basis of the membership of the entertainment committee, with slight changes only.

Shanghai churches had never before attempted a city-wide evangelistic effort which should comprise all Christian bodies. This year they succeeded in renting the town hall for three days and nights. This was probably due to the coincidental Derby. The seating capacity was 1,500. For all six meetings during the three days, both the day and the night meeting, the hall was filled to the limit before the time scheduled for the service to begin.

It was felt wise not to attempt this plan of city-wide evangelism, although it was carefully drawn up, until the Shanghai churches had learned through prayer the time at which they were called to do this work. *So the entire project was divided into four periods:—*



- (1) Period for prayer.
- (2) Period for arrangements.
- (3) Period for evangelization.
- (4) Period for conservation.

(1) **THE PERIOD FOR PRAYER.** The pastors, evangelists, catechists, Bible-women, school teachers and Sunday school teachers, first started the prayer meetings. Then a Sunday was set aside when the subject for every pulpit was the responsibility of the Christians for the city. An epistle, together with a plan for evangelism, was sent to every Christian calling for a union prayer meeting, and for the commending of ourselves to God for His guidance individually and for the whole movement. The result of this was that prayer circles were formed in different congregations, homes and schools.

(2) **THE PERIOD FOR ARRANGEMENTS.** The task of evangelism was divided among ten committees. One prosperous business in Shanghai is the theatre. One reason for this is that they never give a play until the actors are prepared. Effective evangelism must be done by prepared men. It should be so scientifically planned that the Christian constituency will contribute their best to the united enterprise. The Committee started out to find ten men to be captains of the ten divisions of the army. These were then organized into ten groups.

(1) *Committee on Survey.* Their duty was to know the exact forces the Shanghai churches have and also get the facts of the social conditions of Shanghai to be put at the disposal of the preachers (2) *Committee on Publicity.* The aim of this Committee was that Shanghai should know what Christians are preaching, through advertisement, news items, hand bills and tickets. (3) *Committee on Music.* Everything counts in evangelism. Good singing is a fine preparation for His Word. Their duty was not only to provide special music by choirs but also to collect appropriate hymns to train the audiences, even though not Christians, to praise our Lord. (4) *Committee on Decoration.* Their work was to provide a spacious hall and to have the place attractive and well lighted so that all might feel comfortable and remain until the end of the meeting. They were also responsible for looking after items of business. (5) *Committee on Ushers.* We needed at least 300 ushers. Each one was responsible for a row of seats. They were the ones to entertain non-Christians and seek chances for personal talks. Through these men decision cards were distributed and gathered within five to ten minutes. They also distributed printed matter in the same way. By means of their silent prayers the evangelist can reach the audience. (6) *Committee for Intercession.* This Committee's responsibility was to see that the churches, schools, Christian organizations,

homes and prayer circles were praying for these meetings before, during and after them. Success depends upon the volume of prayer. (7) *Committee for Conservation*. It is too late to start conservation work after the meeting is over: beat the iron while it is hot. This Committee had to see that those who decided to accept Christ or to study His Word were recommended to join Bible classes throughout the city. (8) *Editorial Committee*. We have Christian newspaper reporters and also writers, their work is to preach the Gospel through the printed word. The word spoken is only for a time: the written character speaks for ages. They were also responsible for compiling a report of this city evangelism. (9) *Finance Committee*. Shanghai churches did not start this evangelistic movement with a campaign for money. We all felt confident that the Lord would provide for His own work. This Committee, therefore, was the last organized, and they received all that was needed. (10) *General Committee*. They attended to the matter of arranging the work as a whole, saw that all the different committees carried out their work and also co-ordinated the work of all these committees. The Y. M. C. A., gave one secretary for half time solely for this work.

Each group had its own members whether invited or volunteers.

(3) THE PERIOD FOR EVANGELISM. All the Christians were praying for and many non-Christians were looking forward to these days. In shops and streets we saw Christians handing out hand-bills to the friends they know and on street corners we saw the announcements for the dates in conspicuous type with the question "What will be our future?" In the morning chapels and schools or Christian organizations, were praying. These were the days in which all Christians gathered around Him. All the committees were busy with their own departmental work, taking simple teas instead of regular meals to save time. When the actual preaching began the Christians were prepared to give the message and the non-Christians were prepared to hear.

The entire attendance during these three days for the six meetings was about 10,000 and among them 1,143 signed cards expressing a wish to study the Bible.

(4) THE PERIOD FOR CONSERVATION. A welcome meeting was prepared, right after the third day, not delayed for a week afterwards. The interested people were recommended to different churches during the following week and each church welcomed them by themselves where they joined Bible classes, prayer meetings and different congregations. Actual preaching is over, real work has just begun. Evangelism is the beginning of the work rather than the end.

## SIGNIFICANCE OF THIS 'SHANGHAI FOR CHRIST' MOVEMENT:

(1) *It was the first time the Shanghai churches united for a common task.* It was not that in former years Shanghai did not have any evangelistic meetings. Meetings were held but these were due mostly to the coming of foreign evangelists, such as Dr. Sherwood Eddy and Dr. John Mott. The churches were invited to attend the meetings. They did not take the initiative, or bear the responsibility for them. This effort was the natural result of the organization of the Shanghai Christian Council. If once a Christian member feels that not only is his name enrolled among the members of a church of a certain denomination but that he is also really known as a Christian by the non-Christian public and responsible for the welfare of the souls in the community, evangelism is the natural outcome.

(2) *These meetings were handled entirely by Christian forces in Shanghai.* We did not invite any outside evangelist to help. It was by the grace of God due to the prayer of the churches here that we all acted like one. Those who were appointed to serve as preachers or workers set aside their individual tasks and gave their time for this "War against the World." There was no question of equal denominational representation on the committee. Jealousy had no chance to work because Christ was seen by the group and all were willing to follow His way.

(3) *It was purely an indigenous movement.* Not a foreign friend was connected with the whole thing. It was initiated, advocated, planned, worked and actually carried out by Chinese Christians.

(4) *It was distinctly a lay movement.* The laity were on the active side, the workers were more or less passive. This does not mean that Shanghai Christian workers (we mean Chinese) were lazy but that they made up their minds that they were not the only ones responsible for preaching the Gospel. Their work is to train the Christians as captains train their soldiers for warfare. Right here in Shanghai, the immense power of the laity which has been latent is now beginning to be released.

(5) *This is the beginning of city-wide evangelism in Shanghai.* The fellowship of lay members as well as workers helped them to see a vision of our future task. We know God has many children scattered here and there in this big city of 1,500,000. It is up to us to call them back to His fold. If we repeat the meetings again next year the biggest hall in Shanghai will be too small for us. We are now thinking of a community tabernacle. We know that the Lord will provide in His own way for His purpose, "For a great door and effectual is open" (1 Cor. 16:9).

## A Taoist Story of Christ

KARL L. REICHELT.

**I**N connection with the research work we are doing at the Christian Mission to Buddhists here at Ching Fong Shan, Nanking, we came across the following interesting account and pictures of the life of our Saviour Jesus Christ in one of the Taoist standard works dating from the time of Kanghsi. We shall first give a translation of the text and then add a few final remarks.

"Travelling westwards from China for three years covering a distance of 97,000 li, one arrives at the western border of The Land of The Western Tribes (西羌界). From that land has been handed down an account of a Virgin named Maria who during the time of the right (first) Han in the year "hsin yu sui yuan shih yuan" (辛酉歲實漢元始元年) reverently received the following message from The Heavenly Spirit (天神) Chia-pei-o-erh (嘉俾厄爾). "God (天主) has in a special way selected thee to become a mother." She instantly conceived and later gave birth to a child which she most reverently and joyfully wrapped in ordinary clothes and placed in a manger. All the heavenly spirits (angels) filled the air with music. After forty days the mother brought the child with her up to the holy master Pa-te-lei (罷德肋) who gave him the name Jesus (耶穌).

When twelve years old he followed his mother up to the holy temple. When returning they were separated and the mother suffered pain and sorrow in her heart for three days and three nights. After that time she went back to the temple and there she found Jesus sitting in one of the upper seats discussing God's works and plans with old, wise and venerable masters. When he saw his mother, he became very happy. He followed her back to their home and fulfilled his filial duties, honouring and serving her.

When thirty years old he left his mother and his master and travelled around in Judea (如德亞) preaching religion and purifying the people (傳教淑人). He also performed numerous miracles.

In the meantime many of the higher families and some of the leading men, led by their evil and proud heart, began to envy and hate him because they saw the heart of the people turning to him. Consequently they started to think out a way by which they could put him to death. Among the twelve disciples of Jesus there was a man named Judas (茹苔斯) already for a long time given over to covetousness. He cleverly apprehended the trend of thinking then prevailing in his native country. In order to attain an insignificant gain he lead a crowd of men at midnight, who took hold of Jesus, bound him with ropes



瑪利亞

少西  
女河



PICTURE OF MARY AS GIVEN IN THE "SHEN HSIEN T'UNG CHIEN" (神仙通鑑)

See article "A Taoist Story of Christ."



PICTURE OF JESUS AS GIVEN IN THE "SHEN HSIEN T'UNG CHIEN" (神仙通鑑)

See article "A Taoist Story of Christ."

and brought him to the courts of Ya-na-ssu-tsai (亞納斯在) Caiaphas and Pilate (比刺多). There they stripped him, fixed him to the stone pillars and flogged him, giving him more than 5,400 lashes so that his whole body was scourged. During this whole proceeding he was quiet, not uttering a single word in self-defence—just like a lamb. The evil crowd took thornshrub and made a crown of thorns which was pressed down round his temples. They also threw a scarlet robe over his body and kneeling down and feigning reverence adored him as a king. Then they made a huge cross which he was compelled to carry. Pressed under this heavy burden he fainted on the way most pitifully. His hands and feet were fixed to the cross with nails. When thirsting they gave him a gall-drink. As he passed away the heavens darkened, the earth trembled and stones tumbled down one against the other. On the third day after his death he rose from the dead and his body appeared in radiant splendour. He showed himself first to the mother whose grief in this way was taken away. After 40 days he decided to ascend to Heaven. At that time he stood face to face with his disciples numbering 120 men, giving them the command to scatter round in the world and fulfil the work of preaching. According to this whosoever received holy baptism, was cleansed from sin and could enter his church. Having laid down these principles a host of saints from the old times gathered round him and escorted him up to the heavenly kingdom.

After ten days the heavenly spirits (angels) descended to earth and received the mother. They brought her with them up to Heaven where she was placed over the ninth "p'in" (立於九品之上): (the supreme rank according to *The pure land doctrine*. It is shown in a picture of the opening of the lotus. "The ninth p'in" shows us a person sitting on a purple gold-terrace like a great Lotus which has opened during one night. After seven days such a person attains to that supreme wisdom, which can never again be lost.) In this way she was made *The Heavenly Mother Empress* who rules the whole world. She (especially) defends the disciples so that they may scatter around over the world in their great mission of proclaiming the doctrine."

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The account given above is found in the great Taoist work "Shen Hsien Kang Chien" (神仙綱鑑) as well known among Buddhists as among Taoists. The work as we have it in this Institute is composed of 22 volumes, the eighteenth volume being bound as two separate books. There is also a special volume attached giving the pictures of the most important saints and deities. Here interesting pictures of Maria and Jesus blessing a young worshipper are found (see illustrations). The scope of the book is very broad, aiming at a somewhat

full presentation of the saints and gods known to the Chinese and included in the Taoist pantheon as worthy of worship.

The text translated above occurs in the ninth volume on the 26th to the 28th pages. It is followed by a very interesting account of Mohammedanism.

As to the authorship it is clearly stated in the prefaces that the Taoist monk *Chu-Yu-Ch'i* (徐有期) or Chu Tao (徐道) is the real author. He lived on Pao-shan (包山) at the present time known as Fo-yu-shan in Kiangsi province. There he stayed in the temple, Ling-wu-fu-lou. A man, probably belonging to the Moslem community, helped Chu-Tao to complete the work. They took three years to finish it. The name of this helper is given as Li-li (李理). He is said to come from Ur-nan (汝南). He is styled as a man of "Tsin-chen" (清真) the ordinary Chinese word for Mohammedanism. Chu-Tao kept the manuscript in secret for a time, but later when his nephew, Chang Chi-tsung (張繼宗) was made the chief-priest at Lung-Fu-Shan in Kiangsi, the stronghold of Taoism, the manuscript was published at that place and is now found in many Taoist libraries. A learned hermit by the name of Huang Chang-lun assisted Chu-Tao with the publication and two of the best known Buddhist monks at that time Pin-she (永雪) and Sin-min (心明) wrote brilliant prefaces to the book.

The date for the publication of the book is given as "Kangshi keng-ch'en-ch'ang-chih-sih, (康熙庚辰年長至日), that is to say on the 39th year of Kanghsi's reign, corresponding to the year 1701 A.D. But of course the traditions and written or printed materials on which the various descriptions of the saints and deities are based must be of a far earlier date. Especially does this seem to be the case with the traditions in connection with the story of Jesus and Maria.

The whole chapter which contains many other traditions, has as its heading "The Virgin Maria gives birth to Jesus" and is, in contrast to the other chapters, marked with the *perfect heavenly triagram* (乾卦). The importance of this chapter is consequently obvious.

The author introduces the record of Jesus in connection with the mighty men taking part in the strifes and struggles under the Emperor Kuang-Wu-Ti (A.D. 25-58) in this way: "During the winter time the western tribes rushed in, but Ma-Yuen (馬援), one of the great generals of Kuang-Wu-Ti, dispersed them and drove them away. People from those western countries give the following account." The author therefore manifestly means that the story about the wonderful birth and life of Jesus was brought to China by those invading western tribes in the first century after Christ. A glimpse of the text given above will soon tell us that certain influences from Buddhism can also be traced. As was to be expected the style and wording of the record



corresponds to the Roman Catholic mode of thought and expressions in vogue during the time of Kanghsi, (T'ien-chu: 天主 is used for God, etc.) but this does not contradict the fact that we really have here an old Christian tradition.

As will be seen the text gives a fairly accurate and very touching presentation of the life of our Saviour. It is, however, significant that the idea about Joseph is completely omitted. A new, strange personality *Pa-te-lei* takes his place as the master.

Of great interest is the closing part dealing with the ascension of the holy mother. The text is here very clear, so that there is no doubt left as to Maria taking the high place of the Buddhist Madonna, Kwang-yin, sitting on the purple Gold-lotus and from the heavenly places reigning over the world with boundless wisdom and mercy. Whosoever has studied the scriptures of "the pure land" school (Tsing-tu) will at once apprehend what it means that Maria "was placed over the ninth p'in" (立於九品之上).

Many other thoughts present themselves in this connection, but I shall not dwell further upon them now.

I wish to call the attention of sinologues to this remarkable writing, which will undoubtedly shed new light upon some of the religious problems now baffling us most severely in our study of China's religions.

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### Chen Ju. (眞如)

F. R. MILLICAN.

**T**HERE is a growing feeling on the part of our Chinese fellow-workers that foreigners in China do not sufficiently enter into and appreciate the thought of their sages. Mr. C. Y. Cheng in his able article in the July (1923) number of the *International Review of Missions* says, "We have voiced our disapproval of the attitude adopted by many men in the Christian Church in China who absolutely ignore the teachings of the sages of the East." And Professor Wang of Nanking Theological Seminary in an unusually illuminating article in Chinese on "Christianity and Buddhism" says, "The mind of the westerner is constantly unable to grasp Eastern thought." He further adds, "A person who has not made a study of Buddhist Philosophy is not prepared to preach."<sup>1</sup> In the same article Professor Wang says, "The educated classes are very much interested in the question of religion. In all kinds of magazines there are articles

(1.) Prof. Wang. "Christianity and Buddhism," in *Nanking Seminary Theological Quarterly* Vol. 9, No. 2, Page 68.

dealing with the subject of religion. The results of these discussions in a majority of cases are favorable to Buddhism, because of the depth of its thought and the abundance of its literature. The publications of the Christian Church cannot be compared with those of Buddhism." It is the conviction that this is true and that Buddhist Philosophy is becoming more and more the rallying ground of leaders of thought in China that has led to this study of the basic teachings of Buddhist Philosophy as embodied in Chen Ju, the Absolute Reality which has so close an analogy to the Christian's conception of God.

It is hard to get a satisfactory definition of Chen Ju as it is the indefinable Reality. One writer says that Chen embodies the thought of unbounded space and unlimited time, while Ju means constant or changeless.<sup>2</sup> So it is conceived of as the intangible—not seen, heard, scented, or felt; as perfect emptiness, yet an emptiness which is the only reality; as the true Unity, without beginning and without end, without life and death, and the source of all things. It is also conceived of as Nature, and as Universal Mind or Spirit.

Since Reality is intangible, that which is tangible, the universe of men and things, is not real. It is but the creation of false perception (妄見). All life is like a dream. As the dreamer seems to see real persons and things so men in their unenlightenment (無明) see all things. They do not really exist, not from the viewpoint of Reality or Chen Ju, but are real to the deluded eyes of the living. This apparent contradiction is explained by the illustration of the sea and waves. The waves represent all existing things. They are waves as distinct from the sea. Yet they are essentially water and a part of the sea. As soon as the wind ceases they are absorbed back into the great sea. So we may say that the waves and the sea are one or we may say that they are different. In like manner we may say that all existent things exist distinct from Chen Ju, or we may say that they are not distinct. They are essentially and elementally one—Unity.<sup>3</sup>

The idea of the Unity of all things is very common to Chinese Philosophic thought. It is found in Lao Tzu and Chuang Tzu. Chuang Tzu says, "Heaven and earth are born side by side with me. I am one with all<sup>4</sup> things." Lieh Tzu approaches Lao Tzu in this thought. He says, "Unity is the origin of all changing phenomena."<sup>5</sup>

(2.) See article in Hai Ch'ao Yin (海潮音).

(3.) The Awakening Of Faith (大乘起信論譯義) Chinese Edition Vol. 1, page 47.

(4.) Quoted by Japanese writer in "Wang Yang-ming and Buddhism" (陽明與佛) See Chapter on "Ch'an and the Philosophy of Lao and Chuang" (上海公民書局出版)

(5.) Wang, S. S. "The Philosophy of Litse and Christianity" in Theological Quarterly, Vol. 9, No. 2, page 93.

The Unity of all things is fundamental to the philosophy of Wang Yang-ming. Being steeped in Buddhism during the first thirty years of his life before he was converted to the practical philosophy of Confucianism, he carried the important elements of his early teaching with him. So he has been called the Buddhist Confucianist. In commenting on the assertion that the Princely Man of the "Great Learning" believed in the unity of all things, he says, "that not only the Princely Man but also the Mean Man is One with all things."<sup>1</sup> The heart of Yang-ming's teaching is Moral Conscience (良知) which is understood to be not only good but the essential nature of all beings. This Conscience is not limited to the individual but is considered as permeating all and thus is synonymous in Yang-ming's thinking with Heaven's Will, Nature, Reality, or Chen Ju.

Chen Ju precludes the idea of individual personality. Personality is possible only in the conception of sinful, that is unenlightened, men. In reality it does not exist, but in the illusion which we call life it seems to exist. This concept is the mother of all unrest and strife and desire. So there is no salvation from these until we get rid of the delusion of personality. There cannot be such a thing as individual personality because heaven and earth and all things are Unity. We being one with all living and inanimate things, are on absolute equality as a part of the great Reality. So Chen Ju cannot be thought of as having personality. It (he) is more of an impersonal Nature, sometimes called by Buddhists, Mind (心)<sup>2</sup>.

There is some difference of opinion among modern Chinese Buddhists as to whether this Chen Ju is Material or Spiritual or a Material-Spiritual Parallelism. The Idealistic group following the "Awakening of Faith" divides all conscious existence into eight phases (八識) or consciousnesses. These begin with the physical and gradually merge into the spiritual. The first five are objective and are based on the five senses (五官). The sixth is thought (or consciousness) (意識). The seventh might be called sub-consciousness or, perhaps, the container of consciousness. The eighth is Ultimate Reality, spoken of as Chen Ju or Mind (心). Buddhists themselves are at a loss for terms to define it. Some, at times, use the term Spirit (神) (精神). One has spoken of it as something similar to "atoms or electrons or something beyond electrons." (2) Tai Hsü in a reply to an inquiry concerning the nature of Chen Ju says, that Chen Ju is a kind of ever-

(1.) See "Yang-ming and Ch'an" page 26.

(2.) In his recent essay on Buddhist psychology, Liang Ch'i Ch'ao sums up Buddhism in the phrase "The non-existence of individual personality" (無我). See 梁任公學衡演講集第一輯 Page 109. (Commercial Press.)

(3.) See letter from Mr. Li and reply by Tai Hsu in Hai Ch'ao Yin (海潮音) 3rd year, No. 5.



flowing and never resting consciousness filling all things just as ether fills all space. Unite Chen Ju and Spiritual motion and you have Original Mind which in its nature is as though transparent, clear, and mysterious. (「真如」遍含「靈動不屆底覺力」比如「真空」中遍滿「以太」,合「真如」與「靈動」假說為「本心」,本心底自體相是通明淨妙的)。

How near does the conception of Chen Ju approach to the Christian conception of God? Professor Wang in the article mentioned above, after trying to define Chen Ju, makes this statement, "Thus we see that it resembles to some extent the Christian term, God. Buddhists, however, do not recognize it as God, but call it Law (Or Order). (法界). This Order is the native principle (理性) of Chen Ju, and has the idea of Nature. All things come from him. Chen Ju is the cause, all existent things are the effect."

A modern Japanese Buddhist writer has approached more closely to the Christian conception of God than most Buddhists are prepared to follow. In making a comparison of the teachings of Lao Tzu and Chuang Tzu with those of Ch'an Buddhism, he says that Reality to them has more of a passive nature bordering on emptiness and the obscure. But, he continues, the Ch'an conception of Reality is not like this. Ch'an Buddhism considers Reality as Truth, Goodness, and Beauty; as having Life and Power of Motion, as Buddha, as Spirit. Considered as Truth, Goodness, and Beauty it is called Spirit (or God) (神). Considered as having Life and Power of Motion it is called Buddha.<sup>1</sup>

It will increase our sympathy for the Buddhists if we will consider how many of the terms we use to describe God are common to Buddhist writings. We, as they, speak of The Eternal One, The Changeless One, The Infinite One, The First Cause, The Invisible One, The Universal Spirit, The Pure One, Father (Jesus) or Mother (Buddhist) of All, etc.

They differ widely in their conception of Chen Ju, just as we differ widely in our conception of God. And the pendulum of their inclination towards a personal and intelligent God swings quite beyond the dividing line just as the pendulum of some Christian schools of thought swing across the line into the field of their Pantheistic God. In the Old Testament God revealed Himself in various forms, and finally, He more fully revealed Himself in Jesus of Nazareth. So, to them, Chen Ju has manifested himself in many forms—Omito, Sakya-mui, etc., and is to manifest himself in Mi Lei, the Buddhist Messiah, whose joyful smile, which greets you at the entrance to most temples, is prophetic of the universal joy which he is expected to bring.

(1.) Yang-ming and Ch'an (陽明與禪). Vol. 1, Page 61.



It will not only add to our sympathy but also to our efficiency to understand the conceptions of those in the East, who have been groping and feeling after God, but who have not received the fuller revelation in Christ of His Holiness and Love. They, and, indeed, we, have been, and still are, unable to clearly define Him with words or prove Him by reason. "God is not to be proved; He is to be divined, and sensed." And doubtless many of them as well as of us have sensed Him and have been led to serve Him who is our common Father.

## The Meaning of Chen Ju (眞如) and Ju Lai (如來)

TAI HSÜ

### (1) THE MEANING OF 眞如 (CHEN JU).

The word 如 (Ju) (sameness) means that which is changless and ever the same. It is that definite quality and principle in any and every thing or event, which never, in any place or at any time, changes. That is 如. Because of the changelessness of this quality Ju is also Chen (truth). Now although Chen Ju (眞如) (truth and sameness) is not the same (as the things, times and places in which it exists), since everything (as seen) changes, yet it is never separate from all things, (which in addition to this unchanging quality) have their functional form. In short, that quality of changelessness or sameness in all things, places and events, is given the name 眞如.

### (2) THE MEANING OF JU LAI.

This is another name for Buddha (佛). The meaning of Ju is the same as that of Chen Ju above. Of Ju Lai (如來) two definitions are given. (a) He who, one with this true Ju (如)—all pervasive unchanging quality—has already appeared (來) amidst things, ceaselessly revolving according to principle, is called Ju Lai. (b) He who comes (來) into the revolving feelings and senses (of men) and through testimony to the true sameness (Ju) frees them from the superstition which is their cause is called Ju Lai. In the first appearance Ju Lai is spoken of as the True Buddha; in the second, as the Transforming Buddha.

### (3) RELATION TO CHRISTIANITY.

Now according to correct principles of speaking Chen Ju and Ju Lai, as spoken of in Buddhism, have no relation to Christianity. "The Only True God" (唯一眞神) of which Christianity speaks, is as

Buddhism views it, the same as the "Supreme Self-Existent God" (大自在天)—Brahma—spoken of by the adherents of heretical doctrine in India, who is related to the one Cause—the Cause of social inequality—but who is really a product of false opinions. They are as something caught in the hairs of a ghost or on the horns of a hare—both non-entities. Chen Ju really corresponds to true wisdom, and Ju Lai is Chen Ju's corresponding wisdom. The God (神) of which Christianity speaks, as omnipresent and eternal, is a parallel for Chen Ju: and as omniscient and omnipotent a parallel for Ju Lai. But since, as a matter of fact, the ideas of God given in Christianity are not found in these (Buddhist) terms, there is no relation between the two concepts.

一 佛法「真如」一名「如」是「無變無異」之義於一切事物盡一切時遍一切處無變無異之理性強名曰「如」以其「如」故又名曰「真」故「真如」雖不同「一切事物之有變異」而亦非「離諸事物」別有「其體用」要言之即以「於一切事物常常如此之理性」強名曰「真如」而已

二 佛法「如來」一名乃「佛」別號「如」義即「真如」義一者迴「事」向「理」於真「如」已得入「來」曰如來二者迴「覺」向「迷」由證真「如」而「來」應化人曰如來前者為「真實佛」後者為「應化佛」

三 依正理言之佛法所言之「真如」及「如來」與耶教皆絕無關係以耶教所言之「唯一真神」由佛法觀之同於印度外道所計之「大自在天」屬於「一因」「不平等因」之妄執故等於龜毛兔角之「無物」故「真如」唯「正智」相應故「如來」即真如之「相應智」故假託言之亦可以耶教所言神之「等徧恒常」喻「真如」及神之「全知俱能」喻「如來」但終無耶教所言「神」之意味在其中故仍以無關係為正端復即訊 釋太虛

## In Remembrance

Miss Li Mu Chen

**F**EW of God's children enter into rest after a more abundant life than that of Miss Li Mu Chen, a missionary of the Chinese Home Missionary Society in Yunnan. She died in Paotingfu, September 22nd, 1923, surrounded by pupils and friends who would have given almost their lives to prolong her usefulness.

Hers was an unusually rich personality, uniting many fine traits not often found in combination—love big enough to embrace all sorts of people combined with practical common sense that made her invaluable everywhere; enthusiasm and energy for every good work, united with perseverance and faithfulness even to the smallest tasks; a never

failing sense of humor and the over-flowing joyousness of a child, side by side with a saint's piety, in vigils and prayers reminding one of Catherine of Sienna; great refinement and love of knowledge united with dauntless courage and capacity for sacrifice to the uttermost.

She was a child of devoted parents in the Anglican Mission. Her father would have been an outstanding man in any community, and the bond between the two was very close. The entire family were well educated, the older son being a preacher and the younger a doctor. At four years of age Miss Li was left motherless, and at seven she left home to study in the Presbyterian School for Girls in Peking. After graduation, thirty-six continuous years were given to Christian service, first in Peking as teacher in the Presbyterian School, then in Paotingfu whither the school had been moved in 1902, and for the last two years of her life as a missionary in Yunnan. The mere record of years probably has few duplicates among Chinese women workers. When we consider the contagious character of her personality as a teacher, and the fullness of her activity in other spheres, we can truly say that these years represent a very much longer life of influence. For twenty-six years she had been in daily contact with Miss Grace Newton, first as pupil, then as fellow teacher. As a teacher she had imbibed Miss Newton's ideals of faithfulness and thoroughness. She was always reading and seeking material to enliven her classes. Like Miss Newton too, she had great respect for the personality of her pupils, and great wisdom in disciplining them, and like her, she had a deep and reverent knowledge of the Bible.

When the call for workers in Yunnan came she was forty-eight years of age and no longer robust. Also her aged father was not likely to survive the five years of her first term of service. But she "counted not her life dear unto herself." The habits of a lifetime of faith and obedience triumphed over the difficulties. In Yunnanfu she and an associate built up a school for girls and also gave loving labor to teaching a few blind children and helping other unfortunates. Last spring her health was affected by her grief over the death of her father, and later on she was obliged to give up her work. God graciously permitted her to make a comfortable journey north where it was found that her illness was incurable. During the last five months of her life the beauty of her faith as revealed by her patience in the school of suffering put the crowning touch on her long life-work of inspiration and service. In both doing and suffering she fully exemplified her own ideals.

It was her wish that her grave might be in Paotingfu, where her pupils could be reminded of what she had tried to teach them. She has indeed joined the choir invisible

Of those immortal dead who live again  
In lives made better by their presence; live  
In pulses stirred to generosity;  
In deeds of daring rectitude; in scorn  
Of miserable aims that end with self;  
In thoughts sublime that pierce the night like stars,  
And with their mild persistence urge men's minds  
To vaster issues.

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### Henry Samuel Leitzel

Henry Samuel Leitzel was born at Kratzerville, Pa. on December 8, 1886. At the age of twelve, while still living in his old home town, he gave his heart to God. He was licensed to preach in 1908 and ministered to several small churches in and around Pittsburg. He graduated from Allenheny College in 1908. In this year, he married Ruth Rossiter, and in the same year entered Boston University School of Theology. On the completion of his theological studies in 1915, he came to China. After a year of language study in Peking, he took up work in Shantung. His genial disposition and sterling character won him many friends among both Chinese and westerners. While on furlough in 1921-22, he took his Master's degree at Union Theological Seminary, New York.

After Annual Conference in September of this year, he returned to his field. In the midst of organizing the work of the year he was taken sick with typhoid fever. While on a trip in the country, he began to feel ill and a rush donkey ride landed him at home for Thanksgiving Day. One week afterward he was compelled to take to his bed, and grew steadily worse until Christmas Day, when God called him.

He is survived by his wife and two sons, Henry Calvin, aged four and Richard Eugene, aged nineteen months. His passing is a great loss to the cause which he served so faithfully and to his colleagues and friends who will sorely miss his counsel and co-operation. His was a life rich in Christian graces, a personality wholesome and lovable, a mind finely trained and peculiarly adopted to the great work he had chosen and a soul completely consecrated to Christ. His life will long have living power in the hearts of those who knew and loved him.



## Our Book Table

MODERN CHINESE HISTORY, SELECTED READINGS. By HARLEY FARNSWORTH MACNAIR. *Professor of History and Government in St. John's University. Commercial Press, Ltd., Shanghai. Mex. \$8.00.*

This history is built up along the line of Robinson and Beard's "Readings in Modern European History." It contains 900 pages of citations on the relations of China with the West, beginning with the Mandates of Emperor Ch'ien Lung to King George III in 1793 and ending with liberal reproductions from the Washington Conference of 1921, a stretch of 128 years. While the make-up is somewhat new, the psychological background is, in the main, that of militaristic relationships, rather than of social achievement. Unfortunately the nature of the impact of the West upon China outlined in these opinions, gives mainly this background. The opinions and utterances quoted are principally those of the Westerner, though Chinese opinion is by no means overlooked. Such a study of varying opinions is the modern corrective to hasty or egoistic judgements. Whatever our opinion of the ethics of Western expansion into the life of China may be, only he who seeks to understand the actual situations out of which still existing problems arose, is truly ethically minded.

Obviously such a book cannot be read lightly or easily. It is a reference book. This reviewer has only dipped into it. But such dips as were made discovered much that is valuable, of vital interest and bearing on problems still pressing for solution.

A few references may be given in illustration. Of pertinent interest is a quotation, given early in the volume, from Mr. George Wingrove Cooke, correspondent for the "London Times" in 1857-8. He explains why in his letters he gave no elaborate essays on Chinese character. Wise man! He appears to have written several "very fine characters" but he adds that "having the misfortune to have the people under my eye at the same time with my essay, they were always saying something or doing something which rubbed so rudely against my hypothesis, that in the interest of truth I burnt several successive letters." With some contemporaneous sinologues he concluded that it was impossible for a Western mind to form a conception of Chinese character as a whole. Some modern newspaper correspondents and others, who boldly tread where angels tremble, might well take note of this.

Jumping to page 439 we have an interesting opinion from Mr. Alexander Michie who tried to give, just prior to 1900, a survey of the political situation from a Chinese view-point. Upon the question of "Extraterritoriality" he laid much of the then existing difficulties. The tendency to extraterritorialize Christian converts also is noted as injecting an irritant into the situation. The fact that some Westerners thus interpreted the situation may be an explanation of why the Powers after 1900 openly announced their willingness to give up extraterritoriality when the appropriate time should arrive. As far as we are aware, this statement had not been made previously.

There is on page 441 an interesting reminder of the spurious clause added to the Chinese translation of the French Treaty of 1858, whereby the right to rent and purchase land in the interior was accorded to French

missionaries. Since this clause is not in the authoritative French version, the French Government repudiated it, and other Governments openly declined to take advantage of it. However, neither this volume nor any other that we have seen, explains how it is that from 1860 on the Catholics had precisely this privilege. It would be interesting to have further light on this matter.

On page 442 a pertinent remark is quoted from Dr. W. A. P. Martin aiming to show that the Chinese people do not, as a whole, object to the missionaries. He says that the fact that only about twenty riots in a quarter of a century had occurred up to the time when he wrote (actual date not given) that is, less than one a year, was, instead of being proof of popular ill-will, rather the reverse.

Reference to one other statement on page 871 may be made. In presenting the Treaty signed by the Washington Conference, among other things, Senator Underwood said "In this Twentieth Century treaties have ceased to be compacts of governments, and if they are to live and survive must be the understandings of the people themselves." Whether right or wrong, most existing treaties in China were forced upon her government, and not understood by her people. The existing international regulations controlling international trade, for instance, seem often to put the Chinese Government in the attitude of discrimination against its own people, in a way not permitted within the powerful nations with whom China had to make the treaties. There is need that this principle of treaties being based on popular understanding become a prime policy at the present moment in China. Furthermore, in accordance with the principle on which the book is built up, the opinions of modern Chinese on existing international relationships should be more closely studied and followed. A measure of magnanimity in the matter of readjusting present relationships will create friendship for the future. It is true that China is weak and incoherent, but a weak person can develop strong resentments. If China, now develops such strong resentments and later secures material force to back them up, there will be entirely another story to tell. Such an issue can be avoided by sincere attempts to live up to the highest protestations made at the Washington Conference and in other quarters. Every language school should have a copy of this book. Missionary leaders at home should have it on file. We wish the binding were a little more consistent with the size and weight of the book and the proof reading somewhat better. A carefully analysed "Contents and List of Citations" is given. But, oh why, is there no index?

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CORNABY OF HANYANG. *An Appreciation* by COULSON KERNAHAN, with biographical chapters by Mrs. W. A. CORNABY, B.A. London, The Epworth Press. Price, 2/6d. net.

To the many admirers of the gifted W.A.C., and especially to the sacred inner circle of heart-friendship, this little volume of 156 pages will be very precious. Dr. Barber strikes an arresting key-note in the introduction when he speaks of Mr. Cornaby as "a man who cannot be classified; he was a type all to himself," adding lovingly, "Such men are bound to suffer. The delicacy of perception which was his meant a sensitiveness and imagination that enormously developed the lights and shadows of life. Long before more matter-moulded natures had any sense of outside influences he anticipated and experienced them."

Cornaby as the practical scientist, the mystic "in touch with reality," the man who rediscovered prayer for himself and for others, the gifted preacher, patient pastor and faithful evangelist, the Chinese scholar and brilliant writer, shines out from these simple tributes a many-sided great-souled man. The delicate touches and vital facts supplied by Mrs. Cornaby are skilfully woven into the story by Mr. Kernahan who styles himself editor rather than author, making possible the necessary detachment which could not be expected from Mrs. Cornaby, and ensuring the best use of the facts she had gathered concerning her husband's ancestry and parentage, upbringing, education, and after life. This is no ordinary book, and the desire to dwell on the many striking features of a unique life must be suppressed in recognition of an abiding spirituality and pervading charm that are beyond detailed description.

G. M.

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WITHIN THE GATEWAYS OF THE FAR EAST. By CHARLES R. ERDMAN. *Fleming H. Revell Company. Second Edition. \$1.25 net.*

In a little less than 120 pages, under a title that suggests possibilities and opportunities, Dr. Erdman gives a racy record of his journeyings in China, Korea, and Japan, with an enjoyable and illuminating stop-off at the Hawaiian Islands. Although not attempting to give detailed information or elaborate conclusions, the opinions, reactions and convictions reveal the mind and heart of a man of sympathy, knowledge and foresight.

Specially interesting are his impressions of Korea, the passion for education, the political complications, the lack of real religion, and the unique success of missionary effort. We are glad to know that in Japan the spirit of militarism is being restrained and there is a definitely improved international outlook, but in spite of mental alertness, the present renaissance of intellectual life, and the rising passion for education and ultimate truth, we are conscious of a condition appallingly near to spiritual and moral bankruptcy. We thankfully note that Christianity has obtained a firm foothold among the Japanese people and that it has been the chief factor in introducing most that is best in the life of modern Japan. Dr. Erdman's views on the problems and progress of work in China are possibly wellknown to most of our readers. The supreme conviction he took back to America is that of the unity of the human race and the sufficiency of the Gospel of Christ.

G. M.

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THE NEW TESTAMENT. *An American Translation* by EDGAR J. GOODSPEED.

Dr. Goodspeed has won an equal place with Moffat and Weymouth as one who has taken the starch and gloss out of the Revisers' English and made it flexible to contemporary thought as it was meant to be. His work is not merely a translation, it is an interpretation, indeed an inspiration. Take for instance this version of words in the "Sermon on the Mount." "If you are polite to your brothers and no one else, what is there remarkable in that? . . . Why should you worry about clothing? See how the wild flowers grow. They do not toil or spin; and yet I tell you, even Solomon in all his splendour (Moffat has "grandeur," Weymouth "Magnificence") has never dressed like one of them. (I prefer Moffat's



"robed"). But if God so beautifully dresses the wild grass, which is alive to-day (I prefer Moffat's "blooms") and so on.

It is fair to say that Weymouth broke the ground, he and others like Hampden-Cooke in the 20th Century New Testament, and these earlier renderings are not always improved upon. But Dr. Goodspeed has many a happy term of his own although he is readier to paraphrase than Dr. Moffat. Thus at the Baptism he is good with "John dissuaded Him," and in the Wilderness afterwards, he was *famished*, and at the Temptation "(the angels) will lift you up with their hands." Is it a token that Dr. Goodspeed is a Baptist that he translates Matt. 3,11. "I am baptizing you *in* water"? At any rate this is an admirable piece of work, and none the worse that chapters and verses are ignored. It may be less handy for reference, but it makes for smooth and natural reading, only it might be suggested that spacing would help at all the turning points.

A. N. R.

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THE STORY OF THE BIBLE. HENDRIK VAN LOON. *Boni & Liveright, 61 W. 48 St., New York. G. \$5.00.*

This volume gives part of an historian's experience of the Bible. This experience is given in a series of more or less connected stories based on the accepted text, the apocrypha, the Biblical background and present day approaches. It is written for young people. It therefore contains only those phases of the Bible which the author thinks young people should know. The young people he has in mind are his own. It is not necessary to repudiate this volume as some have talked of doing as an attempt to rewrite the Bible. This the author himself says it is not. Neither is it necessary to view it as in any sense a substitute for the Bible. A distinct disclaimer is made against there being any desire that others should think the author's treatment sufficient or final. It is not necessary therefore to stop and decide whether the contents are complete as compared with the contents of the Bible. They are not. With that difficulty out of the way we shall find a readable and interesting book, by one who most highly values The Book itself and loves the "Single Figure" which is central in the New Testament. The scenes are made to live. The actors are seen to be guided by everyday motives and faced by everyday problems. The significance of the Bible for personal living is made vividly clear. The purpose of this "story" is to create interest in the Bible. In the seven-page "Biblical Reading List for Children" "The Holy Bible" is put first. One hundred and fifty-three black and white line impressionistic illustrations and sixteen full page colored plates help to make real the actual life conditions under which the stories were lived. This "Story of the Bible" is indicative of that deep and growing interest in the Christian Book which is putting Bible study into modern newspapers and giving us such attempts as this to express the meaning of The Book for life. Even adults will find illuminating portions in this "Story."

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CHRIST OR MARS. WILL IRWIN. *D. Appleton & Co., New York, London. \$1.50 gold.*

Do you agree that "to be Christ's faithful soldier in this age one must be a soldier of peace?" Do you agree that Christianity must either



immediately begin an impassioned fight to outlaw war, or fail as a world religion? If you neither agree nor wish to agree to such statements it would be better perhaps not to read this book. For it carries a convincing argument against all war. Some Christians who have been following Christ in all sincerity will be confronted with the fact, as they read, that they have been paying divided allegiance, and that they are faced with the imperative question "Henceforth shall I follow Christ the God of Love, or Mars the God of War?"

Will Irwin, war correspondent and Christian, points out how chivalry, the stop-gap which was laboriously erected to bridge the chasm between God and Caesar, fell in 1914-18 to unsalvageable ruin. He shows us how etherial and fleeting is the spiritual good which results from war, and how real and permanent the spiritual evil. We are given to see the fact that as man's intelligence has developed, a narrow consecration to the state has become more difficult; so difficult that war-makers are finding it necessary to manufacture hate as a substitute incentive to battle.

The steps being taken in Europe to insure future war; the moral collapse of soldier and civilian during and after the last war; the sickening results which are apparently to result because the weakest and most undesirable of Europe's young manhood breeds the new generation instead of the strong who were killed at the front; all these by-products of war are briefly but vividly outlined. A few fronts upon which Christians should immediately take up arms against Mars are also marked out for the reader.

Chinese who through close contact with peoples from the West are coming to feel that China, in order to gain her proper place in the sun, should put her faith in armed force, should be given the opportunity to read this book. The growing war spirit among Chinese young men, which will bring such sorrow to China and to the world if it remains unchecked, should be on the hearts of all who read this review.

H. L. K.

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EDUCATION IN AFRICA. *A Report prepared by THOMAS JESSE JONES. Phelps-Stokes Fund, 297 Fourth Avenue, New York.*

A study of education in West, South and Equatorial Africa conducted under the auspices of the Stokes-Phelps Funds on behalf of the Mission Boards. Nine Mission Boards in America co-operated in the work of the Commission which included, Dr. Thomas Jesse Jones, Educational Director of the Phelps-Stokes Fund; James Emman Kwehyir Aggrey, M.A., Fanti Tribe, West Africa; Dr. H. S. Hollenbeck, Milwaukee, Wis.; Mr. and Mrs. Arthur W. Wilkie, Scotland; Leo A. Roy, Secretary of the Commission; Rev. John T. Tucker, American Board, Angola. The Commission took about a year for its work, beginning August 1920. Mission, government and other schools came within the scope of the survey. A short list of recommendations is given at the end of the report. This is a most useful volume for libraries and educationists who need to do comparative studying of educational problems. It contains a total of 317 pages.

## BRIEF MENTION.

THE TEACHING OF THE OLD TESTAMENT IN SCHOOL, George Adam Smith. Hodder and Stoughton, London and New York.

In this address to the Conference of University Tutors and Schoolmasters at Cambridge, Professor Smith outlines the principles "without a grasp of which no one may attempt with any hope to teach the Old Testament" and "three general observations helpful in dissipating three classes of difficulty that all persons of intelligence must feel in reading the Old Testament." A list of valuable helps in guiding pupils through the Old Testament is included.

ANTI-SALOON LEAGUE OF AMERICA, YEAR BOOK 1922. Ernest H. Cherrington.

This volume summarises the Anti-Alcoholic Movement in the United States as a whole and in each State in particular, giving recent decisions of the United States Supreme Court and the extent of the present use of alcoholic liquors according to available statistics. It points out that the liquor interests defied all regulations and prohibitions when liquor was under license in the same way they do now. It states that American railroads will not employ an engineer who uses intoxicants. It shows also that while the liquor traffic may have been possible in the age of the ox-cart and the horse-drawn plough, it is not possible in the age of the automobile and the tractor. Men cannot control machines who permit their physical organisms to be disturbed by liquor. Lots of ammunition is in this volume for anti-alcohol campaigns.

ENGLISH GRAMMAR FOR JUNIOR MIDDLE SCHOOLS (现代初中英文法教科书第一册). Book I. By Timothy H. Ling. Commercial Press, Ltd., Shanghai. 184 pp. \$0.70.

This textbook is prepared specially for Chinese students who have already received elementary instruction in grammar; that is, a book for first-year or second-year students of the Junior Middle School of the New Educational System who begin to study English in the Upper-grade Primary School. It forms the first half of the author's complete grammar and treats of four of the parts of speech—the noun, the pronoun, the adjective, and the verb, together with their syntax. It lays special emphasis on the use of the articles and of "shall" and "will". Progressive teachers will welcome Mr. Ling's book, "the result of successful classroom work," and "the outgrowth of interest in grammar instruction."

THE SOCIAL GOSPEL AND PERSONAL RELIGION. F. Ernest Johnson. Association Press, New York. G. \$0.25.

What is said of religion in general on page 28 of this pamphlet applies with equal force to Christianity in particular and shows therefore that the conflict which looms up in many minds does not exist. "Religion is individual, therefore, in that it demands the devotion of the individual will, but it is social in that its purpose has to do with the redemption of the world—this present world—by introducing a more spiritual order."

BISHOP DELLA CHIESA AND THE STORY OF HIS LOST GRAVE. J. J. Heeren.

This pamphlet was reprinted from the Journal of the North China Branch of the Royal Asiatic Society, volume 54, 1923. A resume of the same article was given in the "Chinese Recorder," July 1923.

THE PSYCHOLOGICAL STUDY OF HABIT. Z. K. Zia. Reprinted from the Chun Wha English Weekly.

## Correspondence

### Rural Church Workers.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—Speaking about problems which are or ought to be very much alive to the majority of China Missionaries, it seems to me that the country problem should be given much more attention than it has been receiving. The facts regarding the pre-dominance of rural life in China are well known, but I see very little in print which shows fundamental thinking on how to meet this situation.

I can not speak from country experience, but the problem is continually coming to me as one interested in training a ministry for what is largely a rural constituency. We find among the missionaries in the Foochow district an interesting difference of opinion as to what is really wanted. It all goes back to difference of opinion as to the right way to carry on country evangelistic work. I will mention briefly three different kinds of evangelistic policy and what seem to be their effects on theological education.

The first policy looks forward to a preacher and a church with a teacher and a school and a Bible-woman in every village of any size at all. Communication is bad, and it is claimed that you cannot get people to go to another village to church or send their children far to school. It is also said that if you do not try to get too expensive men as workers, you can reach self-support on this basis. Further it is claimed that a preacher cannot or will not do effective work far from the place where he lives. One field where

this theory prevails is doing strong work, making progress towards self-support, and admittedly wants workers (preachers) who have had a theological course of not higher than middle school grade. I believe the plan also involves eventually replacing the foreign missionaries by two or more high grade college and seminary trained pastors.

The second policy also calls for a worker in every village, but recognizing the difficulty of supporting so many workers, proposes that the workers shall be "preacher-teachers" whose work shall include teaching the village school all week and also conducting services on Sunday. In this way we could perhaps hope to be able to support men of somewhat higher grade, but since they would have to have a normal course as well as a certain amount of theological work, they would probably be unable to take either very completely. I know of no place where this policy has been consistently carried out, but it has been advocated often in the past and even now is strongly urged by some rural workers.

The third policy calls for a much smaller number of evangelists of much higher grade. Where under plan one you might have as your ideal for a *hsien* district some two hundred evangelists you would have under this plan perhaps twenty or thirty. Instead of trying to put one man in every village you would divide the district up and expect each man to take full responsibility for all work within certain boundaries. He would be fully as much a social engineer as a preacher, in that his work would be to a large extent training and organizing church members. Problems of



economic and financial improvement would all come under his purview, and he would take an interest actively in all movements for the good of the community. In it all, his interest would be primarily religious of course, but it would be the sort of religion that is interested in having the will of God done on earth as it is in heaven. He would ordinarily live in the large market town, and through village schools taught by Christians or by making the homes of all church members evangelistic centers his influence would go out through all the smaller villages which come to this market town to trade. He would have the one central church in this market town, but with branch preaching and prayer places wherever a Christian lived. His work would be judged not so much by the number of people he could personally lead into the church as by his success in getting large numbers of persons to do active work in the church. I believe something like this plan has been used in many places, but do not have accurate information on this subject.

There are doubtless many interesting variations of the three plans outlined above, and also many entirely different ones. Much could be said both for and against them all. I am happy to leave this discussion to those more competent to enter into it. But I do want to make a plea for some fundamental thinking as to what the country workers of the future are to do. Until that work is done there will be endless and fruitless discussion of the standard and curriculum of theological education. If we can come to some consensus of opinion as to what is wanted, we can begin to make real progress in meeting that need.

Sincerely yours,  
SAMUEL H. LEGER.

### Coddling the Chinese Church.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—As I come back to the land of my birth after my education abroad I find the problems facing me quite different from what I expected.

The questions which arise in my mind and perplex me as one born in China and now taking up Christian work therein are:—What position are we as missionaries to take toward the Chinese? Must we lead them or develop leaders among them? Must we increase or decrease our aid in finances and workers? If our aid is continued will it not tend to dwarf the Chinese for the future work which they must carry on? Has the time come when we must take a back seat and let the Chinese themselves lead their country on to Christ? In politics they do not want foreign intervention. Do they in their religious life any longer crave our assistance? About a century ago they had not heard the Gospel, now it is different. Hundreds, yea thousands have heard and have accepted Jesus Christ as their Savior. Is not the Christian Church in China strong enough to do the work needed? She is sincere enough I believe, but is she strong enough? If she is not strong enough how can we strengthen her? Are we striving to make the work self supporting or are we still feeding this over grown baby upon the bottle? If we are overdoing it and tying the hands of the Chinese how can we change our method?

Is our work founded upon a self-supporting basis or not? Is not self-support the only way which will win in the end? In hearing an English Baptist Missionary



Speak about the work they are doing and the way their churches support their pastors, I was truly delighted to hear that one Mission was working toward that end. But how many of the rest of us are? Are we retarding them by paying the pastors' salaries, so large that their congregations could not possibly assume them should we have to leave?

These are some of the questions which are troubling a young brain. Can you help me?

Very sincerely,

MARY E. LAWTON.

### Simplicity in Chinese Worship.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—I wish to mention a typical case of the general style of Sunday worship by a Chinese congregation. The leader of the service announces a hymn, most generally in a wen-li hymnbook. The hymnologist has attempted to make the hymn subject to both Chinese and English rhyme and rhythm; the result is often a sort of doggerel which can scarcely be called Chinese of any style. He does not even read the subject at the head of the hymn, much less the hymn. The hymn is also sung to a foreign tune. To the Chinese who cannot read, and their number is legion, the performance is about as intelligible as that of a Buddhist priest

chanting Sanscrit in the temple. To the untaught outsider it is simply a curious performance out of which he gets nothing. Read Corinthians, 14, and see what Paul has to say about the importance of having our worship so intelligible that even the outsider can understand it.

Yours sincerely,

A. SYDENSTRICKER.

### To West China Missionaries.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—I beg leave to insert the following statement.

We have received information from reliable sources that the statement made by a "prominent evangelist" to the effect that "missionaries flee from their stations when rumor of war is thick in the air, and returning when everything is quieted down" as given in the CHINESE RECORDER for September, 1923 is absolutely untrue. We regret greatly therefore, the quoting of this mistatement in our editorial. In order to do justice to the faithful work of missionaries in West China, we are glad to have ourselves corrected, and to give wide publicity to the same.

Thanking you in advance,

Yours truly,

Editor the "Chinese Christian Advocate."

## CHINESE RECORDER INDEX.

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## The China Field

### "In Perils of Robbers."

Modern mission work in China is taking on the character of pioneer days. The experiences of the Misses Darroch and Sharp of the C.I.M. throws this fact into sharp relief. On Sunday, September 23, bandits dragged them from their home at Sihwa Hsien in Honan. On Sunday, October 28, a little over a month, they were finally freed. The terrible nature of their experiences was indicated in the tattered state of their clothing and their exhausted condition. Since the bandits were fleeing from pursuing troops, they were compelled to take forced marches, sometimes on foot, sometimes on horse. During these forced marches they passed through no less than fifteen battles some of them lasting for days and nights. A night attack of Government troops finally effected their release. "Honan Glimpses" for December 1923, contains the following significant paragraphs:—

"The day before they were set free Miss Sharp was riding a horse. Attempting to ford a river the horse fell from time to time so that she was forced to get off the horse and walk across. In this attempt she lost both her shoes and then for a whole day was dragged over rocky mountain paths in her stocking feet. When night came she found that even the bottoms of her stockings were worn through and her feet were full of thorns. Attempting to remove the thorns with a pin, she found the process too painful and gave it up in despair. The next day she was given a pair of heavy men's shoes, with rivets in the bottoms such as the soldiers wear.

Their release came about in a most unexpected way. The robbers were collected on the top of a mountain in a kind of stronghold to which they had also taken the ladies. A fierce battle ensued which ended in the soldiers storming the fortress. The robbers had to make their way down the other side in the utmost confusion. The hill was so steep that they could only make their way down by sliding. Animals, robbers, men, women, and children rolled over one another, bumping against stones and trees in their mad rush to get away from the soldiers. During the confusion the guards failed to look after their prisoners. Miss Sharp took refuge under a large protecting cliff, her "Rock of Ages" she calls it, where she remained until the battle was over. At times there were people even standing on top of the rock without knowing anyone was hidden beneath it. Here she was afterward discovered by the soldiers, Miss Darroch having been recovered about twenty minutes previously. They had continually made it their prayer that they might be released together and their petition was fulfilled."

After their release they travelled from Juchow to Lungmen where General Wu Pei Fu met them and escorted them in his automobile to the mission station. Shortly afterwards he invited them to his camp to partake of a feast. Though harshly treated and frequently in extreme danger during their captivity, they kept in good health. As far as robber bands can treat people well, they were well treated, receiving their share of food when food was available.



MISS LI WU CHEN



VOLUNTARY WORKERS' CLASS IN THE NATIONAL PHONETIC SCRIPT.

Some are writing the symbols and others reading the Gospel of Mark. In less than three weeks these men were able to read Mark.  
Rev. O. Braskamp teaching them.



SILVER BAPTISMAL FONT PRESENTED IN 1832 TO THE AMERICAN BOARD MISSION, CANTON.

(See "The China Field," The Morrison Baptismal Font.)



### Morrison Baptismal Font.

An interesting baptismal service took place in Peking a few weeks ago in Dr. Blodget's Church. Four babies of the third Christian generation from the two oldest Christian homes of Northern China received baptism from Dr. Chauncey Goodrich, a colleague of Dr. Blodget. Sixty-eight years ago these two missionaries established the first Congregational Church in Peking. The most interesting feature of the service was the silver font from which the baptismal water was taken. On the font is engraved this inscription:—

**Presented to the mission of the A.B.C.F.M. at Canton by Dr. Robert Morrison, 1832.**

An interesting story is told about this font. Some twenty years ago the Congregational Church in Canton was looted by soldiers. At that time this baptismal font was taken away and deposited in a pawn shop. Afterwards the font fell into the hands of a young man, a missionary's son, who was no longer interested in the work of his parents. He got the idea that he might make something out of this font so he hid it. The font thus became unknown to the world for some time. On his dying bed this young man made a confession to a minister. In this confession he told the secret of the font. After the young man's death the font was sent to the American Board of Commissioners for Foreign Missions in Boston. Later it was presented to Dr. Blodget's Church in Peking.

P. CHUAN.

### Servants' Christian Endeavor Society.

One of the most interesting reports received during the past

year, because it shows the flexibility and adaptability of the C.E., is the following account of a Servants' C. E. Society on the compound of the Presbyterian Mission at Weih sien, Shantung. This report was sent by Mrs. Ralph C. Wells, the daughter of the late Dr. Hunter Corbett of Chefoo. She writes as follows:

"You ask for a little statement in regard to our Servants' Christian Endeavor. Last winter it was felt that something ought to be done for these men as a class, for in a compound of this size with four large boarding schools and two hospitals there is quite a staff of cooks, laundry men, janitors, gatemens, besides personal servants. After consultation with them it was decided to organize them in a Christian Endeavor Society, with their own officers and committees. A pleasant, airy room was set aside for their use in the basement of one of the main school buildings and it is known as the Christian Endeavor Room. Sunday evenings they have their C. E. meetings, usually led by one of their own number, using the regular C. E. topics and help. These men, like others, enjoy a meeting where they feel free to take part. In meetings where better educated people are present, they of course feel reticent about participating, but this meeting is their own and it has proved very helpful to them.

"In addition to the Sunday night service, there are classes for them on Monday and Thursday evenings, taught by students and teachers. They are now studying the phonetic script, the 1,000 character books, arithmetic, and Old Testament stories according to their own request. On Saturday evening a special lecture or entertainment is arranged for them and the

doctors and teachers on the compound most willingly assist in this work. They have had talks on Health, First Aid, Current Events, Agriculture, Physics; some nights are devoted to learning hymns or anything that will be interesting or helpful. The other nights the room is open and there are games and a few musical instruments for

their amusement, and papers and magazines for those who can read.

We are gratified to have them feel that the most important part is the C. E. meeting, and they always call themselves the Christian Endeavor Society. These men have been very grateful for the interest shown in them. A better spirit, has become manifest among them."

## The World Field

**Litany of Intercession.**—A Litany of Intercession by missionaries for China and the Church, by E. R. Hughes, was published in the CHINESE RECORDER for December 1923. The author desires us to state that one section, which refers especially to the Church, is with but little alteration taken from a litany given by Dr. Orchard in his "Divine Service."

**Young Men Volunteer for Social Service.**—A pamphlet dealing with the work of the American Board in Tientsin relates that three young Chinese men recently called on a missionary and offered their services to the Church as teachers in a night school. They said that many others in the railway offices, where they worked, would also be glad to offer their services if the Church would start a school for poor children. It was decided to see what could be done to utilize this volunteer service.

**"Administration of Justice."**—We are asked to note the following corrections with regards to a letter under the above subject published in the December 1923, issue of the CHINESE RECORDER, on pages 756 and 757. The word

"time" in the second line from the bottom of the second column on page 756 should have been "true" while the word "should" in the first line of the first column on page 757 should be omitted, making the sentence read "And it is true that still more awful tortures which were used in the time of the Manchu Dynasty have been abolished."

**Bandits again near Sihwa, Honan.**—Recent information shows that bandits again approached the city of Sihwa, Honan. Miss Darroch and Miss Sharp, who so recently experienced captivity had again to face that possibility. They were planning to leave the city and hide in a near-by village, when soldiers arrived. The captain in command urged them to stay to avert a panic amongst the people. The Christians too felt safer as long as they were in the midst. When at last the bandits drew near, the city gates were closed and escape was no longer possible. A day or so later it was reported that the bandits had changed their line of march. Some near-by places had already fallen but the objective of the robbers seemed to be the large and important city of Chowchiakow.

**Society for the study of Right Living and Human Virtue.**—A somewhat curious bi-lingual pamphlet has come to hand from Pokuo, Kiangyin, Kiangsu. The Society which issued the pamphlet held its first meeting in May 1923. It seems to be another one of the new eclectic movements springing up around China. Emphasis is laid on the finding of the "Path" and the doing of the right. Failure in these two directions exposes one to dangerous experiences from devils. Rivalry and revenge are apparently considered the chief evil motives. Five principles for the voluntary pursuance of the way of being a man and the practice of International Brotherhood are given. We summarise these very briefly:—1. Self control. 2. Truthfulness. 3. Sincerity. 4. Unselfish Social Service. 5. International Brotherhood. The teaching and practice of these principles are the methods inculcated for advancing them. International Brotherhood is accepted as one method of expressing religious beliefs. Incidentally the English is excruciating.

**Bandits attack Missionaries.**—Dr. E. W. Schmalzried, a member of the Missionary Society of the Evangelical Society located at Tungjen, Kweichow, was captured early in November by bandits. He was released on or about December 20, 1923. On January 3rd Father Achille Soenen, a Belgian priest, was shot and killed at Hokaio, Honan, by bandits who were looting and plundering the town. His companion Father Joseph Leemans made his escape. About this time Mr. and Mrs. B. A. Hoff and Mrs. Julien Kilen, connected with the Lutheran Brethren Mission at Tsaoyang, Hupeh, were captured and held

by the bandits. Mr. Hoff, who was wounded by the bandits, died of his wounds on January 12, 1924. Mrs. Kilen, who voluntarily took the place of Mrs. Hoff in order to permit Mrs. Hoff to remain with her wounded husband, was held in captivity until about the middle of January 1924. When rescued she was in good health. In October 1923, Mr. F. Strauss, a German missionary connected with the C.I.M. was captured by bandits in Hunan and held by them about three months.

**Rising spirit of Chinese Christian Independence.**—The American Baptist Foreign Mission Society has published an interesting pamphlet on "A Record Year in Foreign Missions" by Professor Frederick L. Anderson. Several pages are given to the awakening national consciousness in the Orient. The rising demand on the part of Chinese Christians for a larger portion of responsibility for Christian work and its management as expressed in the National Christian Conference is noted. The necessity of having Chinese Christianity develop along its own lines according to the genius of the Chinese people, is also pointed out. All this is in line with the policy of "self-sustaining, self-directing and self-propagating Churches." As a matter of fact Chinese Christians are now demanding the thing missionaries have been urging upon them for many years. The coming years will test our belief in the independence of the "local Church" on this side of the Pacific.

**The Japan National Christian Council.**—The work of organizing the Christian National Council in Japan has been a long and difficult process. However, after over a



year of negotiation, study and discussion, elected delegates met at the Reinanzaka Congregational Church in Tokyo, November 13th and 14th, 1923, for the purpose of definitely launching the National Christian Council of Japan. Negotiations are now under way, looking forward to the coming of a large and representative commission, representing the Mission Boards of America, Canada and England, early in 1924 for the purpose of studying the situation on the field and making plans for permanent reconstruction.

**Rising Interest in Industrial Problems.**—Mr. M. T. Tchou, Industrial Secretary of the National Committee of the Y. M. C. A. and a member of the Industrial Cabinet connected with the National Christian Council, between November 24 and December 20, 1923, visited nine places in connection with the promotion of Christian interest and participation in securing a better industrial system in China. He held, in all, about 40 meetings. His chief impression was the steady rise of interest among Christians in China in the part the Church should take in the economic and industrial development of China. The chief forward step taken in most of the centres was a plan to organize a study group. The Industrial Cabinet mentioned above is planning to assist such study groups. In Chefoo, Mr. Tchou addressed an audience of 1,400 labourers from various types of industry. Mr. Tchou also observed a decided increase in the spirit of co-operation among the Christian forces.

**Get-rich-quick Schemes.**—Two letters have been received by us drawing attention to the undesirable influence exerted by the International Saving Society, an

institution located in Shanghai and known as a premium bond enterprise. The letters written were occasioned by the fact that some Christian leaders in Shantung recently drew a prize of \$20,000. This has inflamed their gambling instinct. The I.S.S. is an organization into which one pays a fixed monthly premium of \$12. This must be done for two years at least. A monthly drawing takes place at which certain prizes are distributed. As far as the legality of the institution is concerned it would seem to be legal. Of course, one may pay in considerable money and get nothing, as up to two year's, failure to pay the premium means a loss of all paid in. We do not know just what can be done, except that Chinese should be warned against this get-rich-quick scheme as one which can only, like lotteries and gambling ventures, benefit a few.

**Japan Christian Movement and Reconstruction.**—Immediately following the earthquake the Japanese Federation of Christian Churches and the Mission Federation each appointed thirty members to make up a Joint Commission of sixty members for the purpose of studying the large question of reconstructing the stricken Christian Movement of Central Japan. This commission has sub-divided itself into smaller commissions on evangelism, education, social service and publication. These commissions are now making a careful survey of their respective fields. In the main their work is that of studying the work in their distinctive fields as it existed and was carried on before the disaster, in what way it has been effected by the catastrophe and bringing in recommendations for future reconstruction. It is felt that this is an



unparalleled opportunity to do away with overlapping, to see that hitherto unoccupied sections are properly cared for in the work of reconstruction and to bring about union efforts in certain lines of work. In certain fields it may even seem best to eliminate some old lines of work and inaugurate new ones.

#### **The Rising Temper of the East.**

—The rising tension of race relations and the increasing difficulty of the work and position of the missionary in non-Christian lands, is treated by Prof. Homer E. Wark of Boston University School of Theology in "Zion's Herald" of December 5, 1923 under the caption "The Rising Temper of the East and Foreign Mission Policy." We wish we had space to reprint this article. Like most home-basers Prof. Wark finds it easier to express himself fully on these problems than most of those who live among them and bend under them. A few of the thoughts struck off are as follows:—The East cannot forget what she suffered at the hands of the West. Eastern people regard the white man as a land hog. White races own and control 45,000,000 square miles of the earth's land surface: tinted races only 7,000,000 square miles. Missionaries have largely failed to appreciate Eastern cultures. The rising self-consciousness of the Church will force the missionary to play second fiddle more and more. The spirit of nationalism is affecting Church policy. The readier tolerance of the Chinese in matters of belief is held up as an example for Christendom. The rising demand for Christian unity is shown to be a feature of Protestantism everywhere. What American Methodists did with regards to John Wesley, Chinese Christians are doing with regards

to their Western helpers. He points out that the great variety in the membership of the world Christian Church prevents other than national Christian autonomy. This is different from the world Methodism now being advocated.

#### **Winning Boys in Middle Schools.**

—The St. John's Alumni School at Wusih has recently tried a productive experiment in the winning of middle school students. It is as follows:—At the beginning of the term's work, a talk on monotheism was given at each meeting. This talk aimed at convincing the class of the first article of the Creed. This was then shown to be an article of the Christian faith. The arguments used were adapted to members of the second class in the middle school. The argument from design as seen in the physical phenomena of the universe seemed most convincing. The moral argument also readily gained assent, but did not seem to be quite as easily understood. The teaching was entirely in Chinese and the Socratic method was used. Students were led to come to conclusions themselves. The teacher then passed on to the nature of man as related to monotheism. Here man's moral aspirations were used to show that he must have been made in the image of One Who is the origin of all things. Man's failure to achieve his moral aspirations shows his need for salvation. The Christian answer to this logically followed. The problem of getting the students to positively assent to belief in Christ as the Son of God and their Saviour, and to ask for baptism was handled as follows. The teacher first gave a talk on pantheism as exhibited in some of the religions of Asia, showing among other things its weaknesses. On this the class was asked to write

papers. The papers indicated belief in Christianity on the part of several. At the next meeting the students were invited to private interviews: those were called first whose papers had already indicated some belief in Christianity. Thus the embarrassment of a seem-

ingly forced public move and the danger of uncertain public confessions were obviated. Subsequently most of the rest of the class were also interviewed. All but seven out of the twenty-six members of the class declared their faith and asked for baptism.

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### Notes on Contributors.

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Rev. J. D. MACRAE, M.D., B.D., is a member of the Canadian Presbyterian Mission. He began work in China in 1909. He is Dean of the School of Theology at Shantung Christian University.

Rev. ARTHUR HENDERSON SMITH, D.D., LL.D., is a member of the North China Mission of the American Board. He has spent fifty-one years in China. His work has been evangelistic and literary. Since 1906 he has been "missionary at large."

Mr. Z. K. ZIA, is a graduate of Boston University and a member of the Presbyterian Church. He taught for one year in Nanking Theological Seminary. He is now teaching in the Comparative Law School, Shanghai and editing "The Young People's Friend."

Mr. JOHN EARLE BAKER is a transportation expert connected with the ministry of communications, Peking.

Rev. K. T. CHUNG was formerly Rector of St. Peter's Church, Shanghai. He is now a secretary of the National Christian Council.

Rev. KARL LUDVIG REICHELT is a member of the Norwegian Missionary Society. He has been in China since 1903. He was for some time Vice-President of the Union Lutheran Theological Seminary and professor of New Testament Exegesis, Homiletics and Greek in that institution. He is now in charge of the Christian Mission to Buddhists, Nanking.

Rev. FRANK RICHARD MILLICAN, B.A., has been connected with the Presbyterian Mission (North) for about fourteen years. His work has been evangelistic and educational. He is now in charge of the Presbyterian Academy, Ningpo, Chekiang.

TAI HSÜ is the leading modern exponent of Buddhism in China. He began his career in Tien Tong Monastery, Chekiang. He was ordained in Tientsin and later studied in Japan. He spent three years also at Puto. He is now president of the Buddhist Academy in Wuchang.



Mongol women's head dress, silver and coral chains, given at marriage by husband, and always worn.



The Matrons of Honor at "The Marriage of a Mongol Prince."

(See page 147)